

The Sea of Mercy (Baher-E- Rahmat)



Translated into English by
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Preface

This book '**Baher-E-Rahmat**' (**The Sea of Mercy**) is very old and which is written by Syed Abu Saeed Wala in Persian and translated from Persian into Urdu by Sheikh Mohammed Abdul Gafoor Quaderi Rehamatabadi and who is working in Jamia Nizamia Hyderabad as deputy head of the department of Arabic language. He was published this book in the 2001 A.D. It means it was published some 12 years ago in Hyderabad in the Urdu language. Please note it is a biography of Hazrat Syed Khaja Rahmatullah (R.A.) (Naib-e-Rasool) Rahmatabad Sharif.

This is a small book in which there is a biography of Khaja Syed Rahmatullah of Rahmatabad Sharif is added and in this book there are some great achievements of this great Sheikh of Deccan (South India) which are not yet known to the general persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter. Hazrat Khaja Syed Rahmatullah and who is also known as *Naib-E-Rasool* (deputy of Allah's last prophet).

Due to the above facts and details, if the readers will starts reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavors of holy saint are added and this holy saint who was passed away from the world some 232 years ago.

Even though this is a small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information about holy saint and who was passed away from the world upon doing his great endeavors and many hard tasks for the preaching and propagation work of Islam in the area of the Deccan (South India). So this book is a small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the

Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in Deccan (South India) region but he was also a great Sufi Master in Deccan area who struggled hard for the preaching and propagation of Islam centuries ago so in brief he was Qutub (highest cadre in spiritual pivot at axis) of his time in Deccan (South India) region and who did many great endeavors for the preaching and propagation of Islam in South India and around it and there was no such personality during his time.

This book is divided into four parts and in each part there are some chapters. The details of the four parts are as follows.

Part 1. Biographies of Sufi Masters of Khaja Sahib.

Part 2. Biography of Khaja Sahib.

Part 3. Miracles and revelation of Khaja Sahib.

Part 4. Biography of the disciples of Khaja Sahib.

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The Sea of Mercy (Baher-E- Rahmat)

As per saying of Moulavi Shah Mohammed Rafi uddin (1) that his *Murshid* (spiritual master) in the beginning was follower of Nisbat (connection) of Owasia order (2) of Sufism (*Tariqa*) and one day he suddenly left his house in his passion to visit the mausoleum of Hazrat Khaja Bande Nawaz of Gulberga Sharif and he was reached there and recited *Fateha* (The opening chapter of the Holy Quran this recited as prayers for the dead) on his soul and benefitted and got his attention and favours from there.

Hazrat Alawi Broom and Harzrat Syed Abdullah Broom.

Khaja Sahib contacted Hazrat Syed Alawi Bejapuri (3) there and he was become his disciple and made a pledge (*Bay'ah*) to him and accepted him as his *Murshid* (spiritual master) and as the disciple he becomes initiated as a disciple (*Murid*) and got caliphate from Hazrat Syed Alawi Bejapuri.

1.He was a devotee and a famous disciple of Hazrat Khaja Rahmatullah Sahib and was a resident of Qandhar Sharif in Maharastra and who wrote the book “*Anwar Qandhar*” and in that book Khaja Sahib’s biographical details are available in chapter four of the book.

2.Those who will cover the journey of *Saluk* (mystic initiation) without any spiritual master or who will get favoured by reciting Fatah on the soul of the holy persons who were passed away from the world and they are known as Owaisi. They will not made their pledge to any Sufi order. For this reason they are called the persons in connection of the Owaisia Sufi Order. Hazrat Owaise Qarni who had a great love of the Allah’s final apostle but he did not meet him and saw him. Allah’s last prophet used to love him greatly.

3.His mausoleum is situated in Bejapur near the tomb of Sultan Ali Adil Shah in the area of Saqab Rouza and his father Hazrat Abdullah broom’s grave is situated beside of the mausoleum. His father wrote ‘*Qasida Bromia*’ in Urdu language and his present successor Syed Chirag uddin Saheb is residing near the Jamia (central) mosque of Bijapur in street of Muslims and who is well known and famous personality for his good conduct and manners.

Syed Alawi Broom's father came to India from Arabia and was settled down in Bejapur and this city was greatly benefitted by his light of presence and he was died in this city on 21 Zeqada. His grave is situated near the grave of Hazrat Jafer Seqi ullah. He belongs to *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima) from the Hazrat Mouth area of Southern Yemen. He was a disciple and a devotee of his father Syed Shah Abdullah Broom and his devotion (*Iradat*) is connected with said Abdullah Hadad on one side and on the other side he is also connected with Syed Abdullah Ba-Bakhi. Hazrat Syed Alawi Broom was famous for the following things.

1. Higher status.
2. Miracle and revelation.

Khaja Sahib when was became his disciple and made a pledge (*Bay'ah*) to him and accepted him as his spiritual master (*Murshid*) and so in this way he was entered into the golden link of Al-Sayyidi Muhiyudin Abu Mohammed Abdul Qadier Al-Jilan al-Hasni Wal-Hussaini R.A. And he was in the service of his spiritual master for a long time and did great mystical exercises there and he was obtained a higher status.

Hazrat Syed Ashraf Makki.

He is Khaja Sahib's third spiritual master and famous *Qutub* (highest cadre in spiritual pivot at axis) and as well as he was great holy personality of his time. Khaja Sahib stayed there for some days with Hazrat Syed Ashraf Makki and he was obtained the grace of the innermost (*Batini*) and many knowledges from him.

Ashraf Makki's four caliphs in India.

He has sent his four caliphs to India for the teaching and preaching work of Islam and their details are mentioned as follows.

1. Syed Khaja Rahmatullah, who came to Karnataka and settled down in an Alka Karnataka area which is on the western side of the Nellore village at a distance of thirty six miles.
2. Sheikh Ali Makki was coming to Aurangabad city and settled down there.
3. Shah Naserullah was coming to Surat port town and he was settled down there.

4. Syed Abdul Quadir was coming to Nuzhatabad which is in Delhi and he was settled down there.

Chapter

1

Hazrat Ashraf was great Sheikh and well known and famous holy personality in Makkah and he was famous and well known for his guidance to the persons who are away from the right path of Allah. He will help the students of *Haq* (Allah) towards their destination in this matter. He was a great leader of learned persons and who used to guide and help them towards the right path of Allah by his teaching and preaching methods.

As per reference from Haji Abdul Karim who was disciple of the Khaja Sahib and who was son in law of Hazrat Kuchak and as well as he was famous pious and great learned personality in Makkah. His shrine is still famous and well known in Makkah and for this reason still there is attraction it for knowledge seekers and he says one day there was condition of ecstasy on Sheikh Asharaf Makki before the black stone (*Hajar Aswad*) which is the mirror of the holy personalities in holy Harem (grand mosque) of Makkah and he said the following. "In that mirror I have seen my *Eman* (faith) like the *Sinai* (Tur) mountain and its height (*Rafat*) and divine light (*Tajalli*) are like the above mountain and its saintliness is like the mountain of Abu Qais (1) of Makkah."

He was born in Makkah and he was passed away from this world on 30th Muherrum. Even today his grave is available in the graveyard of Al-Moulla (2) and which is the attraction of the large number of visitors there.

Details of author's family members and Hazrat Ashraf Makki's sister.

I will remember that my father Syed Abu Tayeb Imami used to say about his father and his elder brother (author's elder paternal uncle) that Syed Zia uddin Imami that both of them were trained in the company of Hazrat Sheikh Ali Makki. He says that he had heard many times that Sheikh's sister is like Rabia Basiri (3) of her time and at the time of the demise of the Sheikh's sister he was obtaining her great favour and blessing (*Barkat*) from her soul and heart .

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- 1.Famous high mountain in Makkah.
 - 2.Famous grave yard in Makkah.
 - 3.Hazrat Rabia Basri was famous Sufi woman of Basra who lived during 714-801A.D.

Details of one disciple of Ashraf Makki.

Hazrat Shah Mohammed Rafi uddin said that he was searched hardly and found his disciple who was obtained his favours and benefits due to his direct company of his training and who was same like the following persons as per the below verse of the Holy Quran.“ That their hearts are not kept away them from the remembrance of Allah in their business dealings of selling and purchasing.”

Always their hands are busy in the business but their hearts are busy in the remembrance of Allah. They used to live in bazaars but they will used to be busy with the purchase of the pearl of singular unity (*Wahidat*) and such good type or category of persons are less and not many more in the world. One day he invited me at his house for dinner so when I went there then he welcomed me with his great love and attention in this matter and he was allowed me to sit on good place.

I have seen many tasty dishes and food items on the dinning cloth and food items were in proper arrangement as per Arabic tradition. There were many Negro servants were there with folding their hands in the service of the guests in the line like eye lashes. That host looked me and told me that these servants were prepared these fine food items with their much hard work and they are standing while folding their hands so it is good that due to the kindness they should be allowed permission first to have eat the food items. So I have told him that it is a good thing. Then he asked his servants to sit on the dinning cloth and asked them to eat as much as possible and they eat too much food and after some time they have stopped eating food items. Then I asked to sit on the dinning cloth along with his sons, friends and other persons to eat food items.

2.

Hazrat Sheikh Ali Makki

My father used to say this matter which he was heard from his father that the above great Sheikh upon his great mystical exercises did great efforts and endeavors that his inordinate appetites (*Nafas Amara*) was coming under his control totally. He was disconnected himself from all the creatures. His servant's name was famous and well known as Bhola who used to cook bread from gram with small quantities and without oil and salt and this bread is known in India as Chandol and he used to prepare this item for India's famous and well known pious personality of his time. Half bread will be presented by Bhola in front of him and Sheikh used to keep it before him for some hours and upon end of his hunger then he will use to eat the half bread. During this period if there will be too much inclination of the soul (*Nafas*) to eat the bread then he will use to say the soul which is as follows. "Oh : Malone (cursed person) do not be impatient and why there is haste in this matter." In this way during day and night he used to be contented with the half bread .

Details about Sufi Tak Tak.

My father used to say that due to instruction of great Sheikh Ashraf Makki he came to Aurangabad and he was settled down there for the purpose of teaching and preaching work. But in his heart there were desires and wishes and for this reason he was much interested to visit and see all parts of the world for his tourism purpose. When his secret desire was disclosed to his Sheikh then he has sent his message by a Sufi Tak Tak who was migrated from Toran and who pledge to him as his disciple and he came there from his native place. Like the ruler of fate , the Sheikh has sent his instruction of training to Sufi persons and to leave his desire and wishes of travel and tourism by Sufi Tak Talk to him. At the time of his departure the Sheikh had instructed him to deliver his letter to one person of black color with normal height and who will be with black robe (*Kamali*) on his shoulders and will come to see him in the morning time in the Jamia (central) mosque. So as per the Sheikh's instruction Sufi Tak Tak had reached in Aurangabad without delay in the journey and had reached very quickly there. As per his instruction he searched the particular person as per marks

explained by the Sheikh and found that person upon his search and had given him the Sheikh's letter. That person upon seeing his Sheikh's writing and stamp had kissed the letter and put the letter into his cap. Upon this event that person went into loneliness like the name of Allah will be in the heart of the *Arif* (one having an intimate knowledge of Allah.) and he had left his wishes and desires for travel and tourism of other places of the world from his heart.

It is said that one Sufi person who used to eat too much food and never satisfy in this matter and desire more and more. So as per the Sheikh's instruction the disciples have arranged a grand party and sent their invitation to him. They have arranged a grand party in this matter with many items of food which were brought on the dinning cloth and there were plenty of delicious items of food were there for him. Like lover will not satisfy with his beloved and in the same way the Sufi's stomach was not still satisfied in this matter. The writer's grandfather also invited him as per the Sheikh's instruction and was arranged a grand party with large items of food for him. At last the Sheikh who was *Qutub* (highest cadre in spiritual pivot at axis) of his time was arranged a grand party in which all his Murids (disciples) and devotees were present there like *Joza* star ready in the presence of their Sheikh with great respect and honor while folding their hands. There was an arrangement of two breads by weight of 250 grams of each bread and which were put before each person and breads were like transparent and in the light like the sun and the moon and with them there was pot of the stew (*Shoraba*) was there. Like the stars all persons came there and sat at the dinning cloth and they have started food eating and during that time the Sheikh had looked at the Sufi like twinkle of stars and their sights were met with each other. Till then the Sufi person did not eat his half portion of food and his fear of hunger was cool down. So the Sufi was satisfied with the food items on the Sheikh's dinning cloth and after that the Sufi never eat more than above portion of food in his whole life and he was becoming the Sheikh's great lover and devotee and for this reason he was becoming successful in this matter and he was obtained more favour and attention than other disciples and devotees.

3.

Nawab Nizam Doulah

Nawab Nizam Doulah who was visiting the Sheikh on his campaign of *Payan Ghat* for his seeking of help and requested (1) help him in this matter. The Sheikh upon hearing his request has ordered his servant Bhola

1.*Joza* in the lunar system there is one star and its name is *Joza* and its picture is like a ready woman for service.

2.Nawab Nizam Doullah Nasir Jung was son of Asif Jah Nizam Mulk Mir Qamar uddin Chin Khali Khan. In 1741 A.D. He was revolted against his father and but he was defeated and imprisoned and his title was taken back from him. He became the king of Hyderabad but his maternal nephew was claimed his rule with the help of the French army and there was compromise in this matter but due to some evil person's conspiracy he was martyred, he was ruled 1161-1164 A.H. (1748-1751 A.D.).

1.*Payan Ghat*, it is a geographical term. A peninsula on India's western shore is called Malabar and eastern shore is called Coromandal. The mountain range from Malabar shore went up to the south side via Pune and it is called Bala Ghat. The mountain range of shore of Coromandal is in the broken shape and its height is very low so it is called *Payan Ghat* which is opposite of Bala Ghat. Due to their low level of heights all rivers of South India flow from the western side to the eastern side.

to bring the bow which was presented to him by some other person which was lying in some corner of the house and asked him to hand over the same to the Nawab Sahib as who is going on his campaign. But as per fate there was written martyrdom of the Nawab Sahib so for this reason he could not able to understand the will of the Sheikh so for this reason he rudely told the Sheikh that he is in need of his *Batani* (innermost) help so if Sheikh will pray then his wish and desire will be fulfilled and he does not need the apparent goods as which are available everywhere. So for this reason the Sheikh was very upset and angry in this matter and told him that as your climber of a wish which will not develop and flourish so he is unable to do

anything in this matter. When the Nawab heard his saying so the Nawab was startled in this matter and was touched his foot with great respect and honour and humbly requested him for his prayer for his happy end for the sake of his meeting with him. So for this reason the Sheikh was kind enough to him and he was praying for his success in the other world and for his welfare and benefits of another world. From there the Nawab Sahib after his preparation of another world left in his campaign of Karnatak and he was martyred in the war there.

4.

Details of Syed Lashkar Khan

He was very influential and very powerful personality in the court of Asif Jah. (1) He was *Divan* (secretary) in the royal court but despite of high

1. Asif Jah had four *Divans* (secretaries) and Lashkar Khan was one among them and he went to Karnataka along with Nasir Jung. But due to bad luck Nasir Jung had sent him to Deccan (South) to control the revolt in Aurangabad. If Nasir Jung was not sent him Aurangabad then he would not have been martyred as Lashkar Khan always looked the French men with suspicion.

level service and status he used to visit in the presence of Sheikh Makki. One day in front of Sheikh Makki he said something which was against Islamic law while discussing the issue of *Wahidat Wajud* (unity of existence). The Sheikh used to like him very much but as per instruction in the holy Quran that friendship and enmity should be for the sake of Allah only so for this reason he was becoming very upset and angry in this matter. So for this reason he beat him with his staff on his back and he was told him "To leave from this place and next time do not talk such thing which will be cause deadly poison for the general persons". So for this reason he stood from there and hid behind the door of the room. When his fire of anger was cool down then then Sheikh has called Nawab Sahib with his great love and affection. It is known that the tears of regret were falling from the eyes so in the same way Nawab Sahib jumped behind the door and

came and fell down at the foot of Khaja Sahib . So the Sheikh put his hand of kindness on his head and has advised him secrets and told him that the reason of its effects will show that royal crown is like a beggar's bowl and in this way the word unrelated will be removed from the life.

5.

The Ruler of Aurgangabad

One benighted person was ruler of Aurangabad and one of his courtiers who had great influence on him like eyelash of blind eyes and for this reason he was very proud in this matter.

One day that rulers asked him among *Mashaiqs* (learned persons) is there person who will not come over the mosque so he replied him that there is one person Sheikh Makkhi among them who will not use to come to the mosque. Upon hearing this he was becoming upset and angry in this matter and send his servants to bring him in his court. When the Sheikh came over there but he did not stand from his place like stone of the floor with too much proud and haughty and he did not stand and did not pay respect to the Sheikh and in this matter he was excused him due to his stomach pain problem and for this reason he is unable to move from his place. Upon hearing this Sheikh was upset and angry in this matter and he told the unlucky person that despite of his difficulty and problem as per order of Allah in the holy Quran to obey Allah and his last prophet as well as the ruler he was present there but you without any problem and difficulty in the light of instruction of Allah in Quran that there is an excuse for the blind and ill persons in this matter so with the help of above instruction you were becoming an atheist . So Sheikh did not sit on the polluted floor and left from there while leaving him in the condition of angry and worry. After this event even one part of a day was not over and that Pharoh type ruler was suffering severe pain in his stomach and he was drowned in the river of Nile to death suddenly and left this world.

It is said that due too much holding of the breath the eye sight of the Sheikh was damaged apparently and he was used to take breath only four times in the night.

6.

One Maratha ruler's misbehavior

Haji Khaja Abdullah Khan Balaqi's son Khaja Rahmatallah Khan who belongs to descendants of the genealogy of the great Sheikh of his time Syed Ahmed Kabir. He was a famous courtier of Asif Jah Bahdur of Hyderabad kingdom. One day he went to visit Sheikh Makkhi along with him there was a young Maratha ruler and that un-luckiest person due to his young age and proud of his rule and he was disrespected him while thinking Sheikh as a blind person and who had stretched his foot on the side of the Sheikh.

Due to this reason the Sheikh was becoming very upset and angry and he told "Rahmatullah Khan : this infidel person thought him blind person and so he was stretched his foot towards his side. Stood and take him from here and beat him. As your father's picture in between us so I am helpless in this matter." When Khan heard his order he stood suddenly and with sorrow he was reaching back to his house. That cursed person was also stood over him but he was very afraid and upset in this matter due to Sheikh's usurpation and due to his condition he fell down while going back from there on the steps of the Sheikh's room and his one leg was broken. And he was taken away from there like a dead person in a palanquin and due to this reason he was reaching back to his house in the worst condition of weeping and crying.

7.

The revelation and mortification of Hazrat Sheikh Ali Makkhi

My grandfather put my father in his childhood in the cradle of slavery of Hazrat Sheikh Ali Makkhi. When he was becoming younger then he was in his service and he used to bring water in the pot for his ablution from the water reservoir of the grave yard of Baba Shah Musafir Plung Push. He was mentioned one event that one day he came from there with water pot on his shoulder and he was reached in the service of the Sheikh and put the water pot on the ground and he went outside and suddenly he looked upon the tree of wild figs which was in the courtyard of the Sheikh and on which there

were many fruits were there. There was the desire which came into his mind to eat the fruits. During this time the Sheikh was completed his *Israah* (supererogatory mid-morning) prayer and was opened the door and like the rays of the sun he sighted him and like a small particle he kissed his foot and paid his respect in this matter.

He told him to put the water pot in the room and see him. When I went to see him upon putting the water pot in the room then he told him with great love and affection to sit near him and he put his hand on his head and told him do you want to eat wild fig fruit.? And he told him yes. So he gave him his staff in his hand and asked him to strike on the tree. So as per his order he did the same thing and three ripe wild fig fruits which were sweet in taste and which were like figs in the shape were falling on the ground. As per Allah's last prophets saying Allah is odd and who also likes old number. He was given one fruit to him and second fruit to his sister and cut the third one into two parts and was given that half part to his servant Bhola and other half part was kept for himself before him and started struggling with his soul in this matter. He did not eat it till his presence there and when he wants to eat it then he used to tell his soul that "Cursed one be impatient and why you do want haste in this matter ". So he does not know whether he eats that half part of the fruit or he may give it to some other person.

8.

Author's father in Sheikh Makki's presence

My father used to say that when my grandfather have shown his interest to visit Makkah for the Hajj pilgrimage then he went to visit Sheikh Ali and took his permission in this matter and he went away for journey towards Arabia and he left me in his care and attention. On the next day when I was helping him for his ablution as usual and then he suddenly looked at me and took some handful water and put the same on my mouth and this thing seemed to me most important than honour of two worlds and he put his cap which he was wearing on his head at that time and ordered his servant Bhola to hand over me to my father. So for this reason I was started weeping in this matter so the Sheikh with great love and affection like father cleared my tears with his sleeve and sent me away from there with Bhola. As per order Bhola handed over me to my father and my father was in his

journey and at that time who was crossed his two destinations and that cap which was given by Sheikh is still with me and which is very helpful for me in case of any difficulty and problem like a charm. The reason of sending me to my father is that he will know that soon he will pass away from the world and he thought that the boy will be left un-attended and without care and attention after him.

Death and last advice.

Upon the above event he was called Baba Shah Mahmood who is the successor and the caliph of Baba Shah Musafir and upon his arrival there he was ordered Bhola to bring one bag of money from his room and to give him the same to Shah Mahmood. So for this reason Bhola was reluctant in this matter as he used to go always in the house day and night like breath in the chest of pure persons and know very well that in the house nothing is there except the name of Allah the Merciful. Due to delay and the reluctance of his servant the Sheikh was becoming upset and angry in this matter so for this reason he was ordered Bhola again to go inside of the house and bring the bag of money immediately. For this reason Bhola went urgently into the room and he found the bag of money in the corner of the room and with great surprise he took the bag of money and put the same before Baba Shah Mahmood.

The Sheikh started his last advices and instructions to him and told him that he should come here next day after *Israhq* (supererogatory mid-morning) prayer and should arrange his funeral rite and used the money from the bag in this matter and to bury him in the courtyard of his house. As per his order Baba Shah Mahmood took the bag of money and went to his house with deep sorrow and also he was very sad due to this event. The next day when he came over there and he was found his great Sheikh of his time was no more in this world and he was joined in the mercy of the Allah. So for this reason he was very sad and upset and he began weeping and tears were falling from his eyes. As per the Sheikh instruction he has arranged his funeral rites with the money from the bag and also organized other arrangements in this matter. He was buried in his courtyard on 2nd Jamid Awwal on 1753 A.H. (May Allah bless his mercy and blessing on his soul and also allow sharing of blessing to us.)

1. Baba Shah Mahmood was the caliph of Baba Musafir Palang Posh. Shah Mahmood was benefitted greatly by living in the company of Hazrat Ghulam Ali Azad Bilgrami. Ghajidwarni with his master's name of Baba Shah Mahmood shows that he belongs to Naqshibandia Sufi order.

Chapter 9

Author's grandfather Syed Zain al-Abidin Emami was famous and well known disciple and devotee of Hazrat Sheikh Makki. He was in his presence for many years and he was trained and become perfect in the following things and he was successful and passed much higher status in this matter. 1. Teaching of *Saluk* (mystic initiation) in the chain of Quaderia and Naqsbandi Sufi orders.

During *Tawaff* (circumambulation) in Harem (grand mosque) of holy Makkah he was used to be in the condition un-conscious so the persons used to steal his cap and coverlet from his body but he will not aware of it. So for this reason always he will come back to his house from the Harem (grand mosque) Makkah in a naked condition like the sun of the world.

Arrival of author's grandfather from Toran.

At that time when there were great problems were there due to the atrocities of Nadir Shah throughout Toran so he left for India from Emami village along with all his family members and he was arrived in India and he was staying for some days under the care of his relative Khaja Abdullah Khan and then he was proceeding towards Makkah for visit purpose. He was staying there for a period of four years and he was visited there all holy places was benefited there.

Authors father's in Makkah.

During his stay in Makkah my father was becoming a disciple of the great Sheikh of Makkah Ibrahim Rasheedi and under his supervision he was memorizing the Quran. My father was becoming famous and well known among the disciples of the above Sheikh of Makkah. After that again he was reaching back to Aurangabad to visit his spiritual master and he left this

world on 10th Rabil Awwal in the year 1755 A.H. And he was buried at the foot side of the spiritual master.

Imam villag.

This village is near Bukhara and it was established by Sultan of Sanjar. He was constructed one great tomb with the work of *Meena* (the art of color and ornamenting the surface of metals by fusing over its brilliant colors that are decorated in an intricate design) in the name of Hazrat Imam Hussain as per instruction of Hazrat Imam Hussain in his dream and he was named it as Imam village. He was locked the tomb and has called all *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima) persons in Toran and has requested them to put their hand on the lock and so they did the same but the lock was not opened like the difficult puzzle which will not be solved. But at last on putting the hand of Abdullah Araj Tirmazi who was connected with Imam Ali Ibn Ali Taleb in 4th generation the lock was opened and this Sheikh is connected with our family in 28th generation. He came from his residence like a sweet breeze there and like bud put his hand on the lock and it was opened like new flower. Upon this great event the Sultan of Sanjar has offered his daughter in his marriage and also has granted the estate of the Samiti in his name and also made him custodian of the above tomb. Due to the kind grace of Allah the above tomb is still in the control and custodian our family members there.

10.

Details of author's paternal uncle

The name of paternal uncle of the author is well known and famous as Syed Zia uddin and he came to India from Imami village when he was seven years old along with his father and he was settled down in Aurangabad. He was becoming a disciple and a devotee of Sheikh Makki and was included in the chain of *Bahia* (it means that he belongs to a Sufi order of Khaja Baha uddin Naqshaband) of Hazrat Khaja Baha uddin Naqshbanad and great benefitted by him in this matter for his success in both the worlds. He lived for a long time in the company of his Sheikh. He was busy in the recitals of his Sheikh's family and was obtained higher status in spiritualism. Afterwards he was proceeding for the visit of Makkah. Upon

performing the Hajj he was visited all holy places in Makkah and Madina and he was coming back to Aurangabad (Oh : Allah keeps the city from atrocities and problems) and due to the demise of his Sheikh he was preceded to Rahmatabad and where he was greatly benefitted in the company Sheikh Khaja Rahmatullah Naib Rasul. For the living always in the company of Khaja Sahib he was granted village of Chandlurpad (1) from ruler of Kalestry which is a distance of two arrows from Rahmatabad and he was living there for a long period of time.

Death.

After living many years there and due to wish of his paternal cousin Syed Mohammed Asim Khan Bahadur Mubariz Jung and due to some other reasons he accepted the post of superintendent in *Devani* (civil court) under the rule of Mohammed Ali Khan Bahadur and he was shifted to Madras which was away from Rahmatabad at a distance of five days journey at that time. From there he used to send his letters to Rahmatabad.

One day before one month of his death he went to Mutailpet Madras in his good health condition along with my father and there he was purchased one plot of grave land from Qazi Abubaker in Jamia (central) mosque as he was the owner of the land which is adjacent to the *Jamia* (central) mosque. The grave land was situated near the steps of the *Jamia* (central) mosque. Upon his return from there he was always busy in writing biography details and *Nazam* (poetry) of the Sheikhs (learned persons) of Naqhsibandia. He left this world on 27th Safar in the year 1783 A.D. on Thursday at time of morning . Mohammed Baquer Khan (2) who was famous and well known poet from Jawalka Karnataka and my master Ghulam Ali Reza (2) who wrote his details and he has mentioned his date of death in one Persian couplet which is as follows .

1197A.H.

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1. Chandlurpad village is 1.5. Kilometers from Rehatabad.
 2. His name is Mohammed Baqur Khan and his poetic name is Gohar and he was a famous personality from Nawait community. His ancestors were in higher service of Wala Jah and one village was awarded to him. During the rule of Haider Ali he was appointed in the criminal court of Nellor talk but

he was suspended after a period of one year. He left this world in the year 1210 A.H. and was buried in the courtyard of the Aqua mosque of Melapur. 3. His name is Ghulam Mosa Reza and his poetic name is Raiq but he is well known and famous with the title of his grandfather. He was the son of Hakim Rukun uddin Hussain Nayati born in 1180 A.H. (1786 A.D.) in Mohamedpur and he was a disciple of Amir uddin Ali and completed all knowledges with him and reached to Madras and become disciple of Mavlavi Baquer Agah. First he was appointed clerk of Melapur village and later he was appointed as government physician under rule of Nawab Umdal Umra Bahadur in Madras. In Madras he wrote his book '*Guldasta Karnataka*' in 1240 A.H. (1824 A.D.) in the style of Maulavi Khan Fitrat and its language and style is very eloquent. He was died in 1248 A.H. (1832 A.D.). The author of this book wrote two Persian couplets which are very famous and in which his date of death is mentioned which is as follows.1248 A.H.

11.

The miracle of Ziauddin

Sheikh Khudawand who was caretaker in Rehmatabad and who used to say that Syed Ziauddin Imami at the beginning used to be in the service of Khaja Rahmatuallah till midnight and when the Sheikh used to go inside of his house then he will go to Chanlurpad village and when he sees the lock on the door so for this reason he will put his hand on the lock so for this reason it will be opened and like ripe fruit it will fall on the ground. In this way he used to enter into his house. Upon watching this miracle for some days I have reported this matter to Khaja Rahmatuallah Sahib and who was silent upon hearing the event. After that time the miracle was not happening again in this matter.

12.

Crossing of the rivers by Hazrat Ziauddin

Many persons have used to state that in severe rainy season in dark nights author's elder paternal uncle Syed Ziauddin Imami used to visit Hazrat Khaja Rahmatullah and on the way there are two rivers in a distance of one arrow and in those rivers there will be dangerous floods and for this reason

there will be no difference in both rivers as they will mixed with each other like two seas and these two rivers are adjacent of Rahmatabad and ahead of them there is one more river is there which is called river Nakal Wagu. During his time of returning to his house he will used to cross the two rivers in the dark nights so there will be opened one way like maiden's line of head where hair is parted for his crossing from there and in this way he will reach back to his house. These rivers are very near to Rehatabad village and the names of these rivers are as follows.1. Beraperu.2. Nikal Wagu.

13.

Mullah Shah Niyaz Imami

Mullah Shah Niyaz Imami was a poor *dervish* (mystic person) and he left Toran for the Hajj pilgrimage and reached to Madras. He says that one day he met Ziauddin Imami in mosque of Mutialpet and suddenly he was paid his too much attention to him and so for this reason he was jumped two feet higher from the ground and become un-conscious and fell down on the ground and when become normal then he put his head on his foot and he become his disciples and devotee.

14.

Hazrat Syed Chand Bejapuri

Syed Chand who was the moon of *Siadat* (descendant of the holy prophet through his daughter Hazrat Fatima) on the sky. When he was migrated from Bijiarpur to Rahmatabad area so as per Syed Khaja Rahmatullah's instruction he was become disciple of my elder paternal uncle Syed Ziauddin Imami and he was included in the Sufi order of Naqsbandiya and he was in his company for a long period and he was trained by him in the following.1. Stages of *Saluk* (mystic initiation).2. *Istabad* (aptitude)

The author's elder paternal uncle recommended ruler of Kalestri for the allotment of some plots of lands near the Chater Arm Park for him so he settled down there and he was also married there. There he was always ready for the service of the travelers. During the problem of Haider Ali Khan Bahdur which was like day of judgement and at that time all people

of nearby villages were fled from there but Syed Chand was staying there on trust of Allah. When army men of Haider Khan Bahadur came into the village and has asked the details of wealthy persons of the village but he could not inform them the details in this matter so for this reason the army men were becoming upset and angry and hanged him with strong rope on the branch of rennet (Jamun) tree but the rope was broken and he was falling down on the ground. So they hanged him well again in this matter but the rope was broken again and he was falling down on the ground. So for this reason there was fear of the soldiers so they were stopped this act.

15.

Hazrat Shah Mohammed Naser ullah

The helper of helpless persons and helper of persons of faith and great pious person of time Shah Mohammed Naser ullah who was caliphate of Syed Khaja Rehmatullah and who was famous personality and as well as great holy saint of Naqsbandia Sufi order. He was settled down upon permission of his Sheikh (Khaja Sahib) in the port town of Surat. In Surat he was struggling hard and did great endeavor for the guidance of many thousand *Saliks* (mystic initiates) towards the path of *Tariqat* (mystic way of life) and he was also helped many persons who were away and left the abode of *Haqiat* (reality).

His life events are so great with many interesting events and positive information are there in it so it is like great and wide ocean of knowledge and information are available about this holy saint and who was passed away from the world upon doing his great endeavors. The author has added in this book whatever knowledge available to him and if anybody knows something more then he should contact him in this matter for which he shall be obliged to him in this matter.

16.

Maulavi Khair uddin Surti

He was the perfect personality of *Haqiqat* (reality) and *Tariqat* (mystic way of life) and he was famous and well known disciples among the circle of

Hazrat Shah Mohammed Naser ullah. He was working hard and did great endeavour for bringing back many persons on the right path of *Tariqat* (mystic way of life). The leader of faith Maulavi Shah Mohammed Rafi uddin who was with him in his journey of Makkah and who was benefitted by him greatly and he was used to praise him greatly. He was following his style of life and good manners and he was ahead in this matter. One day he said that due to his presence there were great benefits due to his humility and sincerity. He used to ignore his self-consciousness and put it into low condition of life. He was always used to visit the houses of old women and used to bring them goods from the bazaar as per their requirements and necessities. He used to bring the following goods from the bazaar on his shoulder and used to hand over the goods as per their requirements.

1. Wheat.
2. Rice.
3. Meat.
4. Vegetables.
5. Firewood.

If somebody will not like the goods brought with him from the bazaar then he will use to go to bazaar again to replace such items from there. He explained one event that one day in Surat port town he was going to *Jamia* (central) mosque for Friday prayer and he was seen that Maulavi Khairuddin was sitting on the ground in crossed leg position near a dirty and filthy woman who was suffering from running sore problem and difficulty from shin. So for this reason he put his knee on her leg and he was writing charm on it. So I have asked him what is this?. As there was flow of blood and pus from her body was coming out and her clothes were full of blood and pus so for this reason the situation was looking very dirty and filthy in this matter. So he said to me do not say like this because she is also like us and a living thing and she is creature of Allah to whom we are belonging.

Till his life he used to send his letters to Khaja Syed Rahmatullah always on a regular basis by post and was greatly benefitted in this matter. Khaja Sahib used to mention about him with his good opinion and used to extend good wishes for his welfare. Like pupil of the eye he never left his

house and not visited other places. Whatever amount available from his business with it he was happy and used to spend the same for his family members and guests and he lived a good life. Upon the death of Khaja Rahmatullah he was dead in Surat after some years and he was buried there.

17.

Hazrat Mohammed Hafeez ullah

He was well known and famous for his revelation and miracles as well for his favours and endeavours, content (satisfied with what one is or has) and for his love of sea of mortality. He was devotee of Hazrat Khair uddin and he was obtained great benefits from him so he was gaining an important status. During the period of late Syed Abdul Quader who the garrison commander of Udgir fort Maulavi Syed Mohammed Hafeez ullah came to that place. One time he was explaining sayings of Allah's final apostle as per request of Khan Sahib and during this meeting place some listener was talking with some other person. So for this reason he was becoming very upset and angry in this matter and decided to stop his lesson and left the meeting place. For this reason many efforts and requests were made in this matter for his stay there upon many apologies but there was no result at all. So for this reason Khan Sahib requested Hafiz Ali Sahib who was famous personality of Udgir and who was always used to present in the company of Maulavi Sahib to see him in this matter and to bring him back to Udgir. So Hafiz Ali Sahib thought that his request will not be considered so for this reason he went away from the village and took bath in village tank and prayed two *Rakats* (one rakat is equal to one set of standing, genuflexion and prostration in prayer) of *Irjah* (which prayed to call back some person) prayer and permission of this prayer was available to him by Maulavi Sahib. So in this way he was successful to bring back Maulavi Sahib to Udgir and Maulavi was continued his sitting in Udgir in his previous place.

There was a great benefit and favours available for Hafiz Ali Sahib due to bringing back Maulavi Sahib there so he told him upon seeing him that you have tried first time your gained knowledge upon your spiritual master and for this reason you have called him back there at once from another place and I have come back here like the soul which will enter into the

empty body and upon his arrival here you have imprisoned him in the empty house. Upon hearing all these comments he was pulling down his eyes and submitted his apologies in this matter and touched his foot with great honour and respect and requested him to forgive him in this matter.

Late Hafiz Sahib used to say that once Maulavi Sahib was very kind to him upon hearing all his problems and difficulties so for this reason he told him to bring as much as lead (lead is a soft and malleable metal) which is available for him. As per his instruction he was tried in the village and was able to get 1.5 kilograms of lead and presented the same in his presence. So he wrote some charm on one piece of silk cloth and pasted on the lead with gum and put all these things into the fire. Like burning heart which will change due to the love of Allah and in the same way the lead was converted into silver so he was given me the silver from the ashes. After this he went to Rahamtabad and where he was benefitted greatly there due to the favour and kind attention of Syed Rahmatullah Quadiri and he was obtained higher status and from there he went away to Hyderabad.

18.

The invitation of Sheikh Abdul Quader Dehlavi

He was in the lineage of Allah's final apostle and successors of the family of Hazrat Ali Ibn Taleb and helper of the dispersed nation and who help to restore to health of the incurable diseases, guide of the *Salikan* (mystic initiate) and *Tariqat* (mystic way of life) and the personality of the persons who are away from the path of *Shariat* (Islamic law) and the knower of secrets of *Batin* (innermost) and *Zaher* (innermost) Sheikh Abdul Quadir who was well known and famous for his great personality of indigence. Despite of his *Zaheri* (innermost) link he was away from world link and connection. So for these qualities and status many rulers of India have admired his position and paid their respects and honour in this matter and were benefitted as per their capacity from his favours and attention.

He has sent his letter along the petition of King Mujahid Ahmed Shah 1748-1775 A.D., who was crowned in the year 1748 A.D. on Delhi throne and he was imprisoned by his minister Ghazi uddin and who ordered to remove his two eyes. In that letter he was mentioned his great devotion and

love and admiration with Khaja Syed Khaja Rahmatullah Quadri and wrote the following details in this matter.

“ That there is stormy in the desires and for this reason which is in uncontrolled condition and there is disturbance in the sea of peace. Due to old age and its weakness made me helpless and handicapped in this matter like the seashore. Due to brotherly love and affection and due to its passion it is must that like a storm you should visit the *Fakir* (darvesh)’s destination and for which he will be highly obliged in this matter. In this matter there are many thirsty persons are there who are in the desert of misguided life will be benefitted from your sea of mercy and water of immortality. The persons who are wandering in the jungle of un-successful life and on the their feet having blisters there and with your help and favour they will be reach their final destination.”

19.

The Genealogical records of four Peers (holy saints)

As per instruction of Maulavi Shah Rafi uddin who was leader of *Salkins* (mystic initiates) the genealogy records of four Peers (holy saints) is presented as follows and in this matter it is noted that every genealogy record’s greatness and importance is more than Sidertul Muntaha (the heavenly tree beyond which even the angel Gabriel cannot advance).Also the genealogy record of Khaja Syed Rahmatullah Quadri is presented here with which is known as genealogy record of Bahia and which is famous with the details of holy saints of Mawara Naher as *Silsila Dahab* (golden chain).

Genealogical record of Sufi order Quaderia.

- 1.Hazrat Syed Alawi Broom.
- 2.Hazrat Shah Ali Reza.
- 3.Syed Alawi Broom.
- 4.Syed Abdullah Broom.
- 5.Syed Abdullah ba-Fakhi
- 6.Syed Ahmed Qastasi.
- 7.Syed Sheikh Mohammed Yousuf.
- 8.Sheikh Amin uddin al-Marwahi.

9. Sheikh Siraj uddin Omer.
 10. Sheikh Abdul Qadir al-Yamani.
 11. Sheikh Juniad bin Ahmed al-Yamani.
 12. Ahemd bin Musa al-Mushrai.
 13. Abu Baker bin Slami al-Yamini.
 14. Sheikh Ismail bin Siddiq al-Jaberti.
 15. Sheikh Mohamed al-Masjaji al-Yamini.
 16. Sheikh Ismail bin Ibrahim al-Zubaidi.
 17. Sheikh Siraj uddin al-Yamini.
 18. Sheikh Mohiuddin Ahmed bin Mohamed al-Asadi.
 19. Sheikh Fakheruddin Abi Baker bin Mohammaed bin Nayeem.
 20. Sheikh Mohamed bin Ahmed al-Asadi.
 21. Ahmed bin Abdullah al-Asadi.
 22. Abdullah bin Yousuf al-Asadi.
 23. Sheikh Abdullah bin Ali al-Asadi.
 24. Hazrat Sheikh Abdul Quadir Jilani.
 25. Sheikh Abu Saeed Mubarak Maqzomi.
 26. Sheikh Abul Hasan Ali bin Ahmed Bin Yousuf al-Qarshi al-Hinkari.
 27. Sheikh Abi Al-Farah Mohammed bin Abdullah Tartosi.
 28. Sheikh Abdul Wahed al-Tamimi.
 29. Sheikh Abu Baker Mohamed Dulf Bin Khalaf al-Shibli.
 30. Syed Junaid Baghdadi.
 31. Sirri Saqti.
 32. Hazrat Maruf Karqi.
 33. Hazrat Dawood Tai.
 34. Sheikh Habib al-Ajmi.
 35. Sheikh Hasan al-Basri.
 36. Hazrat Ali Ibn Abi Taleb.
 37. Allah's final apostle .
 38. Angel Gabriel .
 39. Allah the Merciful.
- Genealogical record of Sufi order of Rifaia.
1. Syed Alawi Broom.
 2. Syed Abdullah Broom.
 3. Syed Mohammed bin Abdullah Broom.

4. Syed Mohammed bin Abdul Qizer.
 5. Abdul Qizer.
 6. Syed Rajab al-Rifai.
 7. Syed Shaban.
 8. Syed Mohammed.
 9. Syed Saleh.
 10. Syed Abdul Rahman.
 11. Syed Abdullah.
 12. Syed Hasan.
 13. Syed Hussain.
 14. Syed Rajab.
 15. Syed Mohammed.
 16. Syed Ahmed Kabir al-Rifai.
 17. Sheikh Ali Qari.
 18. Fadhel Bin Kafeh.
 19. Sheikh Abu Ghulam al-Turkamani.
 20. Sheikh Ba-Yazid Bustami.
 21. Sheikh Ali al-Ajami.
 22. Sheikh Abu Baker Shibli.
 23. Sheikh Junaid Baghdadi.
 24. Sirri Saqti.
 25. Sheikh Maruf Karqi.
 26. Sheikh Dawood Tai.
 27. Sheikh Habib al-Ajmi.
 28. Sheikh Hasan al-Basri.
 29. Hazrat Ali bin Abi Taleb.
 30. Allah's final apostle.
 31. Angel Gabriel.
 32. Allah the Merciful.
- Genealogical record of Sufi order of Chistiya.
1. Syed Alwai Broom.
 2. Syed Abdulla Broom.
 3. Syed Abdullah Ba- Fakhia
 4. Syed Sheikh Ahmed Al-Qashashi.
 5. Shah Sibqatulla.

- 6.Shah Wajhi uddin Gujrati.
 - 7.Sheikh Mohammed Ghouse.
 - 8.Sheikh Haji Huzur.
 - 9.Sheikh Abu al-Fatah Hidatullah Surmast.
 - 10.Sheikh Qazi Atuf.
 - 11.Sheikh Meran Zahed.
 - 12.Sheikh Mohammed Bin Eisa Jounpuri.
 - 13.Sheikh Fatah ullah.
 - 14.Sheikh Sader uddin.
 - 15.Sheikh Nasir uddin Chiraq Dehlavi.
 - 16.Sheikh Nizam uddin (Mahboob Ilahi)
 - 17.Sheikh Farid uddin Gung Shaker Masood Bin Sulaiman Al- Faroqui.
 - 18.Sheikh Khaja Qutub uddin Bakhtiayar Kaki.
 - 19.Sheikh Moin uddin Chisti Hasan Sanjari.
 - 20.Sheikh Usman Harooni.
 - 21.Sheikh Haji Sharif Zindani.
 - 22.Sheikh Masoud Chisty.
 - 23.Khaja Yousuf Chisty.
 - 24.Sheikh Abu Mohammed Chisti.
 - 25.Sheikh Abu Ahmed Chisti.
 26. Sheikh Abu Ishaque Habiri Basri.
 27. Sheikh Huzaifa Marashi.
 - 28.Sheikh Ibrahim bin Adham.
 29. Sheikh Fazil bin Ayaz.
 30. Sheikh Abdul Wahed bin Zaid.
 31. Sheikh Hasan al-Basri.
 32. Hazrat Ali bin Abi Taleb.
 33. Allah's final apostle.
 34. Angel Gabriel.
 35. Allah the Merciful.
- Genealogical record of the Naqshbandi Sufi Order.
1. Syed Ashraf.
 - 2.Khaja Taher.
 - 3.Haji Shah Mohamed
 - 4.Haji Shai Mohammed

- 5.Syed Adam Banuri.
- 6.Khaja Baqi.
- 7.Mohammed Shud Sharaf.
- 8.Khaja Darwesh .
- 9.Khaja shed .
10. Khaja Obied ullah.
- 11.Khaja Yaqub Charqi.
- 12.Khaja Naqshband
- 13.Syed Amir.
14. Khaja Baba .
- 15.Syed Ali Ramitini.
- 16.Khaja Azizan.
- 17.Khaja Mahmood.
- 18.Khaja Arif Abdul Khaliq
- 19.Abdul Khaliq
- 20.Khaja Yousuf .
- 21.Bu Ali.
- 22.Abul Hasan Qarqani
- 23.Bayzid Bustami.
- 24.Imam Jafer Sadiq
- 25.Imam Baquer.
- 26.Imam Zainul Abidin.
- 27.Allah's final apostle.
- 28.Angel Gabriel.
- 30.Allah the Merciful.

Some differences of names in genealogical records given by Syed Rahmatullah Quadri.

It is noted that Syed Rahamullah Quadri used to give genealogical records to his disciples and in some records he will write Haji Sheikh Abdullah Kohati and in some other records he will mention Sharaf uddin Maqbali instead of the above name because Sheikh Abdullah Kohati is also well known and famous by the following names.1.Sharaf uddin Maqbali.2.Sheikh Abdullah Bahadur.

In the library of Khaja Syed Rahmatullah Quadri , I have personally seen the book '*Maqzanal Aras*' and in its marginal note the above details are

available. Also some couplet shows the above details. It is said that Bhadur is his title and it points out his miracle that once the palanquin of Hazrat Syed Adam Banuri was being carried on the shoulders of the disciples and on the way there was a river in which there was flood so among all disciples Sheikh Abdullah Kohati went towards the river side and stood on its bank like cypress tree and was given the signal with his fourth finger to provide the way in the river. So for this reason immediately the way was appearing there in the middle of the river. So all disciples carried away the Sheikh's palanquin in that way safely and securely without any problem and difficulty. The Sheikh upon reaching the other bank was watching that the river water was stopped on two sides of the river. So for this reason and for this miracle he told "It is his courageous work." So for this reason he was becoming famous and well known by the title of Bahadur.

Genealogical record of Sufi order Naqshbaniya 2.

- 1.Syed Alawi Broom.
- 2.Syed Abdullah Hadad.
- 3.Hamid uddin al-Marwahi.
- 4.Syed Mohammed .
- 5.Syed Abdullah.
- 6.Syed Sheikh.
- 7.Syed Abdullah.
- 8.Syed Jafer.
- 9.Sheikh Abia Raif Uddin Ahmed al-Bukhari.
10. Khaja Obeid Ullah.
- 11.Sheikh Yaqub Charqi.
- 12.Sheikh Khaja Qutub Bahauddin Naqshaband.
- 13.Sheikh Amir Kalal.
- 14.Sheikh Baba Khaja Mohammed Baba Samsi.
- 15.Sheikh Khaja Ali Ramitini.
- 16.Sheikh Khaja Mahmood Faqnavi.
- 17.Khaja Arif Rivgiri.
- 18.Sheikh Khaja Abdul Khaliq Ghajidwani.
- 19.Khaja Yousuf Hamdani.
- 20.Sheik Abi Ali Farmadi.
- 21.Sheikh Khaja Abul Hasan Qarqani.

22. Sheikh BA-Yazid Bustami.
23. Imam Jafer Sadiq.
24. Sheikh Qasim bin Mohammed bin Abu Baker Siddiq.
25. Hazrat Salman Farsi.
26. Abu Baker Siddiq.
27. Allah's final apostle.
28. Angel Gabriel.
29. Allah the Merciful.

Genealogical record of Sufi order of Naqshbandiya 3.

1. Bu Ali Farmadi.
2. Abul Qasim Gorgani.
3. Sheikh Usman Maghrabi.
4. Abu Ali Katib.
5. Sheikh Ali Rudbari.
6. Junaid Baghdadi.
7. Sirri Saqti.
8. Maruf Karqi.
9. Dawood Tai.
10. Sheikh Habib Ajmi.
11. Hasan Basri.
12. Ali ibn Ali Taleb.
13. Allah's final apostle.
14. Allah the Merciful.

Genealogical record of Sufi order of Naqshbandiya_No. 4.

1. Maruf Karqi
2. Imam Ali Mosa Reza.
3. Imam Mosa Kazim.
4. Imam Jafer Sadiq.
5. Imam Baquer.
6. Imam Zain al Abidin.
7. Imam Hussain.
8. Ali ibn Abi Taleb.
9. Allah's final apostle.
10. Angel Gabriel.
11. Allah the Merciful.

Definition of Silsila Zaheb (golden chain).

Please note that I have heard from leader of the *Salikin* (mystic initiate) Maulavi Shah Rafi uddin and also I have seen the magazine of ‘*Maqrib Bisat*’ by Mohammed bin Hussain bin Abdullah Qazuni and also seen in the book ‘*Rashat*’ (1) that our record of genealogy is termed by our Khajagan (masters) as *Silsila Zaheb* (golden chain).

They have got five *Nisbats* (connections) which are as follows.

1. Prophet Qizer.
2. Sheikh Juniad Baghdadi.
3. From Ba-Yazid to Hazrat Ali Ibn Abi Taleb.
4. From Hazrat Imam Jaffer Sadiq to Hazrat Abu Baker Siddiq.
5. From the Turkish learned persons (*Mashiq*) to Khaja Yousuf Hamdani and for this he is well known and famous as salt on the dinning cloth of the learned persons (*Mashaiq*).

Zikar (remembrance of Allah) *Khafi* (hidden).

The *Zikar* (remembrance of Allah) *Khafi* (hidden) which the prophet of Allah was advised (*Talqin*) to Hazrat Abu Baker Siddiq. As per tradition when the Allah’s final apostle was in the cave of Saur and who was sleeping there on the knee of Hazrat Abu Baker Siddiq while closing his eyes he

1. The book ‘*Rush at Min Ain al Hayat*’ was written by Fakher uddin Ali and his poetic name was Safi and he was the son of Hussain Ali al-Waiz and son in law of Maulana Abdul Rahman Jami. He compiled the above book in 909 A.H. (1503 A.D.) and he was a disciple of Khaja Ahrar and this is very important book of Sufi order of Naqsbandia.

advised him for *Zikar* (remembrance of Allah) *Khafi* (hidden) of heart and this instruction was given to him for three times and again he told “Oh :Abu Baker I will inform good news you that Allah was graced his general divine light on all creatures but there is special divine light of Allah on you.” The prophet also told him that “ Whatever Allah has poured into his chest and all such things were also poured into the chest of Abu Baker by him .”

Holy personalities of Naqsbandiya Sufi order

19.

Hazrat Abu Baker Siddiq

His name in the time of ignorance was well known and famous as Abdul Ka'ba and Allah's final apostle named him as Abdulla and he was given title "*Atiq*" and its meaning is free from the fire of hell and he was also given him the title "*Siddiq*" by the Allah's final apostle because he was certified the messenger of Allah and he was also certified the event of *Miraj* (the prophet's accession). It is known that during the event of *Miraj* (the prophet's accession) Allah's final apostle asked the angel Gabriel who will certify this event then the angel Gabriel told him that Abu Baker will certify this event as he is *Siddiq* (truthful) (1). On the night of migration to Madina from Mecca the angel Gabriel told Allah's final apostle that Abu Baker is Siddiq (truthful). He was 37 years old when he was accepted into the religion of Islam and he was first among men who accepted the religion of Islam.

He lived for 63 years. Upon death of the Allah's final apostle he was become first caliph of Allah's prophet for a period of two years and two months and seven days. He was not obtained knowledge and training of Islam from any source except directly from the Allah's final apostle's care and attention. He left this world in the city of Madina at the time between *Maghreb* (sunset prayer) and *Eisha* prayer (night prayer) time on 22 Jamidil Akhir in the year 13 Hijri on Monday when he was about 63 years old and his family name is known as Habib (friend). He was buried beside the grave of Allah's final apostle in the holy mausoleum in Madina by grace of Allah .

1. During the event of *Miraj Night* (the prophet's accession) it is mentioned that the Allah's final apostle asked the angel Gabriel who will certify this event? So he told him that Abu Baker Siddiq will certify this event as he is Siddiq (truthful).

20.

Hazrat Salman Farsi

He was trained in the company of Allah's final apostle but he had *Nisbat* (connection) with Abu Baker Siddiq. His *Kuniat* (patronymic name) is known as Abu Abdullah. He was native of the Ramharmuz village of Isphafan in Persia. He left the world in the year 33 A. H. during the early period of the caliphate of Hazrat Usman Bin Afan. He was buried in Madain and when he was 250 old and some person says he was older than this age.

21.

Qasim Bin Mohammed bin Abu Baker Siddiq

He completed his early training in the company of Hazrat Salman Farsi. There were seven *Faqhies* (jurists of Islamic law) during his time in Madina and he was one among them. He was among great Tabain (successors to the holy prophet's companions) of the Allah's final apostle. He was among the holy pious personalities of his time. He was a master in the following things. 1.Knowledge of *Zaheri* (manifest).2.Knowledge of *Batani* (innermost).

His *Kunitat* (patronymic name) is known as Abu Abdul Rahman. He was died in between Makkah and Madina in the year 106 A.H. or 107 A.H. during his journey for Hajj or Umra to Makkah. But as per reference from Aflah bin Hamid adding that he was died in the year 108 A.H. and he was buried in the graveyard of *Janatal Baqi* (scarce grave yard in Medina Munnwara).

22.

Ba Yazid Bustami

In Sufism Sheikh Ba Yazid Bustami had *Nisbat* (connection) with Imam Jafer Sadiq. He was trained in spiritual knowledge by Imam Jafer. Because he was born after some years after the death of Imam Jafer Sadiq. He lived during the period of Ahmed Kizervia, Abu Hafiz, and Yahiah Maaz and he was visited Shafiq Balaqi. He was among persons of *Ijtahad* (interpretation

of Islamic law). He got great status and position in *Saluk* (mystic initiation) in Sufism so for this reason his religion of *Faqhi* (Islamic jurisprudence) could not be known and become famous in this matter. He was well known and famous as *Sultan Arifin* and his original name was Tafaur bin Eisa bin Adam.

He was native of city of Bustam and which is located in Khorasan near Iraq. His grave is in Bustam which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there.

His mausoleum is located in Bustam city. He left this world on 15th Shaban in the year 261.A.H.

23.

Sheikh Abul Hasan Qarqani

In Sufism Abul Hasan Qarqani has got *Nisbat* (connection) with Hazrat Ba-Yazid Bustami. He was benefitted by the favor of spirituality (*Rohaniat*) of Ba-Yazid Bustami. Because he was born after some years after the death of Ba-Yazid Bustami. He was famous for the following things.

1. *Ghouse* (one who redresses another's grievances) of his time.
2. Incomparable pious personality of his time.

Khaja Abdullah Ansari has got *Nisbat* (connection) with him in the Sufism. He was born in Qarqan village which is near Bustam city and he left this world on 10th Muharram on Saturday in the year 425 A.H. (1034 A.D.)

1. Khaja Abdulla Ansari was born in Harvi in 396 A.H. (1006 A.D.). He lived during the time of Khaja Nizamul Mulk and Abdu Saeed Abul Khair. His geological record was connected with Abu Ayub Ansari. His special style in Persian prose and poetry is very famous. He was among famous and well known pious personalities of his time. He was the successor of Sheikh Abul Hasan Qarqani. He wrote the following famous books which are as follows. 1. 'Manazil Sairin' in Arabic. 2. 'Zadal Arifin' in Persian.

But his book '*Manajat*' is very famous and well known and all Persian scholars accepted it as incomparable book. He was started *Masjiha* style in

the prose writing. He left this world in Hirat in the year 481 A.H. (1008 A.D.).

24.

Shaikh Abu Ali Farmadi

He has got double *Nisbat* (connection) (1) in Sufism with the following great Sufi masters. 1. Hazrat Abul Qasim Gorgani. 2. Hazrat Junaid Baghdadi. He was great worshiper and mystic saint as well as a great preacher. He was the disciple of following great Sheikhs of his time.

1. Imam Abu Qasim Qaisheri. 2. Sheikh Abu Qasim Jurjani.

Some of his details are available in the genealogical record of the Naqshbandia Sufi order. His name was Fadhel bin Mohammed. In *Tariqat* (mystic way of life) he was the famous Sheikh of his time and there was no such personality during that time. He left this world in the year 470 A.H. (1084 A.D.) and buried in the side of his great Sufi master Sheikh Abul Qasim Gorgani.

25.

Khaja Yousuf Hamadani

He has got *Nisbat* (connection) with Sheikh Abu Ali Farmadi. In knowledge of *Faqhi* (Islamic jurisprudence) and he was a disciple of Sheikh Abu Ishaque Shirazi who is well known and famous for his books '*Tanbiya*' and '*Muhazib*'. He obtained great status in *Saluk* (mystic initiation). He was famous for the following things.

1. Solicitude .

2. Revelations.

3. Miracles.

His *Kuinat* (patronymic name) was known as Abu Yaqub and his native is place Hamadan. He was travelling for many journeys. He was born in the year 440 A.H. (1048 A.D.) and he was passed away from the world in 505 A.H. (1112 A.D.). He was born in Khorsan city which in between Hirat and Maru Shajan cities and from where he was migrated to Maru city and his mausoleum is situated on the outside area of the old Maru city and once this

city was famous and well known as a great city and which was plundered by Chen Gis Khan.

His grave is in Maru which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there. Khaja Mohammed Islam Jobiari was constructed his grand mausoleum on his grave in the year 971 A.H. (1564 A.D) when he was arrived there. He was a great pious person and he belongs to Hanafi religion. He has got innermost favors from the following great Sheikhs.

1. Sheikh Abdul Quadir Jilani.

2. Sheikh Hasan Samnani.

3. Sheikh Abu Ali Faroni.

He was born in the year 440 A.H. and was died in the year 535 A.H. and his grave is situated in Maru which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there. There were his four caliphs after him. His great books are as follows.

1. Zenat al Hayat.

2. Manazil Salikin.

3. Manazil Sairin.

26

Khaja Abdul Khaliq Ghajidwani

He was well known and top most famous personality among Khajagan (masters) of Naqsbandia Sufi order and also he was first (1) pious person of this Sufi order of Naqsbandiya. As a matter of fact Naqsbandiya Sufi order got their name from Sufi master Hazrat Bahauddin who was famous as Khaja Naqsband but actually this Sufi order of Naqsbandiya was started by Khaja Abdul Khaliq Ghajidwani so for this reason this Sufi order was called before as ‘Silsala Khajagan’.

He was among four caliphs of Hazrat Khaja Yousuf. *Qizer* (name of a prophet immortalized by fountain of life) has advised him for *Zikar Qalbi* (remembrance of Allah by heart) and he was surrendered him to Khaja Yousuf so that he was trained by him. In *Taraiqat* (mystic way of life) his style of *Saluk* (mystic initiation) is like logic to all and for this reason it's well known and popular among all Sufi orders.

Due to his status of his *Vilayat* (saintliness) he daily used to visit the holy Harem (grand mosque) in Makkah for every congregational prayer there and used to return back to his place of residence. Despite of the long distance of his residence from the Holy Harem (grand mosque) of Makkah he was used to attend all five congregational prayers daily in the Holy Harem (grand mosque) of Makkah without fail.

Some person from Syria become his disciples and they were used to visit Ghajdwan and in his company they were getting favour and benefitted and then after that they were used to return back to their country of Syria. The details of places are available in the books. He was born in Ghajdwan and he was died there and this village is at a distance of six Farsang (one Farsang = 6.24 km) away from Bukhara

1.As a matter of fact Sufi order of Naqshibandia obtained its name from Khaja Baha uddin alias Khaja Naqshband but actually this Sufi order started with Khaja Abdul Khaliq Ghajidwani and which was famous before with the name of ‘Silsila Khajagan’.

He left the world in the year 575 A.H. and his grave is available in Ghajadwan.

27.

Khaja Arif Rivgari

He was the fourth caliph of Khaja Abdul Khaliq and he was born in Rivgari and he was also died there. He lived for a long period. Till the life of Sheikh Abdul Khaliq he was with him in his service. Upon the death of above Sheikh he was busy for a long period in the preaching and helping the persons towards the right path of Allah. He left this world in the year 715 A.H. and his grave is situated in village of Rivgeri which is at a distance of six Farsang (one Farsang = 6.24 km) from city of Bukhara and it is one Farsang (one Farsang = 6.24 km) from Ghajidwan.

28

Khaja Mahmood Anjir Fagnavi

He was famous and well known disciple of Khaja Arif. He was born in Anjir Fagnu village and which is three Farsang (one Farsang = 6.24 km) away from Bukhara city and it is located in the vicinity of Wagina suburbs. He was started *Zikar* (remembrance of Allah) *Jahri* (in loud voice) and Khaja Ali Ramati and Amir Khurd Wabginavi have followed his ways. Khaja Sahib (1) as per following Quranic instruction left *Zikar* (remembrance of Allah) *Jahri* (in loud voice).

Call on your Lord

With humility and in private:

For God loveth not

Those who trespass beyond bounds.

(Sura A'raf verse 55)

Due to his blessing this type of *Zikar* (remembrance) of *Khaif* (hidden) is still continuing. The Persian couplet's translation is as follows.

A *Ziker* (remembrance of Allah) *Khaifi* (hidden) if it's not better than *Zikar* (remembrance of Allah) of *Jahri* (in loud voice) then Allah's final apostle will not have advised to Abu Baker at the time of his migration to Madina city from Makkah city. (2) He was died in the year 717 A.H.

1. Khaja Bahauddin Naqsband.

2. The translation of one Persian couplet is as follows. At the time when one person who is busy in watching the beloved will ignore the details of the beloved and it is like to call the name of a king in a loud voice while standing against him and which will be termed as his disrespect and bad manner.

29.

Khaja Ali Ramaitini

Khaja Ali Ramatini is the second caliph of Khaja Mahmood. In the Sufi order of Naqsbandiya his title '*Azizan*' is well known and he was famous and well known for the following things.

1. Higher status. 2. Miracles.

He lived during the period of Sheikh Rukanuddin Alauddin Samnani. They were used to send letters to each other. He was born in Ramatin which is the biggest village near distance of two Farsang (one Farsang =

6.24 km) from Bukhara city. His grave is in Khuwarzam which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there. He was died at the age of 130 years. He left the world on Monday 28th Ziqad in the year 715 A.H (1316 A.D.) in between two prayers time and there is another tradition that he died in 721 A.H. (1321 A.D.)

30.

Khaja Mohammed Baba Samasi

Khaja Mohammed Baba Samasi was perfect and famous caliph of Hazrat Khaja Azizan so for this reason his spiritual master has ordered all his disciples to live in his company and follow him. When he will used to pass from Qasar Hindwan then he will use to say that he smell of one holy person and soon Qasar Hindwan will be turned into Qasar Arifan. This indication is towards Khaja Bahauddin Naqshband. He was born in Samas village which come under town of Ramaitan and it is three Farsang (one Farsang = 6.24 km) distance from Bukhara city. He was died in the year 577 A.H. and his grave is available in Samas village.

31.

Khaja Syed Amir Kalal

He was born in Sofar village and his grave is also available in this village and it is located at a distance of five Farsang (one Farsang = 6.24 km) from Samas village. Due to the kind attention of Baba Sahib he was attained very great status and position so for this reason he has left behind his 114 caliphs after him. He was died on Thursday during the prayer time on 8th Jamidal Awwal in the year 772 A.H. (1371 A.D.) at the time of morning (*Fajar*) prayer and his grave is situated in the Sofar village. The meaning of the Kalal is potter as he was in occupation of pottery in Mavar Naher so he was called Kalal.

32.

Khaja Bahauddin Naqshband

He was born in the month of Muharram in the year 718 A.H. Since his childhood there were many miracles done by him. He was famous in the following things.

1. *Traiqat* (the mystic way of life)
2. *Haqiqat* (the truth)
3. *Shariat* (Islamic law)
4. *Sunnat* (practice) of Allah's final apostle.

He has got spiritual knowledge from Khaja Mahmood Baba Samasi in his childhood period. As Syed Amir Kalal was his spiritual master but as a matter of fact he was followed by Owaisia (1) path. He has got spiritual training in the company of Abdul Khaliq Ghadjwani. He was also benefitted by some Turkish *Mashaiqs* (learned persons). For this reason he was obtained higher status than other persons. Due to his above great qualities and higher status he was given the following titles in the Sufi order of Naqabandiya. 1. Khaja Buzrug. 2. Khaja Naqsband.

He was born in the month of Muherram in the year 718 A.H. (1318 A.D.). His grave is situated in Arifan village which is at a distance one Fursang (one Farsang = 6.24 km) from Bukhara city and which was known before as Qasar Hindwan but due to the kind grace of his presence there its name was changed as Qasar Arifan. He was died on 30 Rabil Awwal on Monday in the year 791 A.H. (1388 A.D.) His grave is situated in Qasar Arifan which is near from Bukhara city.

33.

Khaja Yaqub Charqi

He was a disciple of Khaja Bahauddin. He was perfect in the knowledges of *Zaheri* (manifest) and *Batani* (innermost). He is well known and famous books are as follows.

1. *Tafsir* from Sura Tabarak up to the end of the Quran.
2. *Sharah* (commentary) of names of Allah.
3. Magazine Charqia.

He was native of Charaq village which is located in between Qandhar and Kabul cities in the province of Gazni. He was died in the year 751A.H. and

his grave is situated in village Halaftu which is in the city area of Hisar in the province of Mavara Naher.

34.

Khaja Obaidullah Ahrar

Khaja Nasir uddin Obeid ullah Ahrar (1) was *Ghouse* (one who redresses another's grievances) of his time. He was a disciple of Maulana Yaqub Charqi. In this famous Sufi order he is well known as Khaja Ahrar. He was born in Khaja Kafshir street and which is at a distance of one Farsang (one Farsang = 6.24 km) in the southern side of Samarqand city. He left the world at the age of 95 years in the year 895 A.H. (1490 A.D.) on 29th Rabial Awwal in between *Maghrib* (sunset) and Eisha (night) prayer and his grave is situated in Samarqand city in locality of Kafshir which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there. There was one pious person and his name was Kafshir and that village is known in his name. The book '*Silsila Arifin*' by Khaja Obeidullah is well known and famous.

1). The author of the book has mentioned about Khaja Obeid ullah Ahrari's book '*Silsila Arifin*' on the page number 5. The great and famous Persian poet Mulla Noor uddin Jami was his well known and famous disciple.

35.

Hazrat Khaja Qizer

Hazrat Khaja Qizer (name of a prophet immortalized by fountain of life) was the spiritual master of some pious personalities and who were benefitted by him. So his short details are presented herewith. His name is known as Baliya and his *Kuniat* (patronymic name) is famous as Abul Abbas and he has the genealogical connection with the children of the Israel. Some persons think that he was the son of kings who have adopted *Zahad* (asceticism) in their lives and his title is well known as Qizer.

In the book '*Fasal Qitab*' it is mentioned that once upon a time he was used to live with prophet Ilyas (peace be upon him) and he was used to

preaching *Shariat* (Islamic) law to the persons. It is also said that when he used to become ill then he will use to cure himself and become healthy and normal again. He was married many women and were having many children with those marriages. But now he left everything and his children are no more. Before the advent of Allah's final apostle for every 500 years he will use to get new tooth. But after the advent of Allah's final apostle he will use to get new tooth for every 120 years. He is perfect in the following. 1. Knowledge of alchemy. He used to sell and buy in the bazaars and he used meet pious persons. He will use to help needy persons with following things. 1. Money. 2. Cloths.

Second Part

Biography of Hazrat Syed Khaja Rahmatullah (R.A.) (Naib-E-Rasool) Rahamatabad Sharif

The persons of sensual appetites, godly pure of heart persons whose hearts are splendid and shining like the sun, know well that leader of faith Maulavi Shah Rafi uddin has written briefly and in short way like *Qasida* (encomium) of *Atar* (perfume) of the flowers with details of Khaja Sahib in favour of sense of smell of the readers of this book. So I mention these details first and after this there will be details of events from the writings of his caliphs of Khaja Sahib will be presented. Among them his caliph Syed Shah Nizamuddin and Sheikh Ali Mohammed alias Mohammed Dastagir have written many of his details of events and in the last I will present the details which I had heard from great pious personalities in this matter. His caliph Syed Shah Nizamuddin had written his book '*Eqidatal Talibin*' in Persian language and this book was published by Maulana Anwar ullah Farouqi who was the founder of the Jamia Nizamia Islamic University Hyderabad.

Khaja Sahib's father.

As per reference from the book '*Alnifas al-Rifia*' by Shah Rafi uddin that Syed Khaja Rahmatullah's father (2) Khaja Alam Naqsbandi was travelling from Toran and was reached to India and upon his arrival from there he

1. His caliph Syed Shah Nizam uddin who was compiled one book in the Persian language with title of '*Eidatul Talibin*' and this book was published from the publication division of Jamia Nizamia Hyderabad by Hazrat Moulana Anwar ullah Farouqi who was founded Jamia Nizamia Islamic University Hyderabad.
2. This book was compiled by Shah Rafi uddin in which details of Syed Khaja Rahmatullah are available.

was arrived in Belgium village now which is the district headquarters of Belgaum in Karnataka State and which is 200 kilometers away from the Bijapur city in southwestern side and he was married there which is also the birthplace of Syed Khaja Rahmatullah. He was born in the year 1110 A.H. in Bejapur and his father was named him as Syed Rahmatullah and he was later became famous and well known as *Naib-e- Rasool* (deputy of the Allah's final apostle). Since his childhood there had been indications of the marks of piousness and virtuousness on his forehead. Hazrat Khaja Rahmatullah lost his mother at a very early age after this event his father Hazrat Khwaja Alam was married for the second time.

Death of his mother and some details of his stepmother.

As the behavior and treatment of his stepmother was not being good as well not normal with her stepson and she will have enmity in this matter. So due to under effect of this goblet (nature) she was pulling down the tree of pomegranate with her hand and put the blame on him and for this reason he was upset and annoyed in this matter.

Departure to Kurnool.

Syed Khwaja Rahmatullah took permission from his father and he was migrated from his native place of Bejapur to Kurnool. After some days of training as per the instruction of his maternal aunt he was got service of two horses with the district ruler. The salary of one horse he used to spend for the charity work and on the path of Allah and other horse's salary he used to spend for the expenses of his maternal aunt, himself and his servant. He used to spend whatever time available in the remembrance of Allah.

Khaja Sahib made a pledge (*Bay'ah*) to Hazrat Syed Alawi Baroom.

During this period he made a pledge (*Bay'ah*) to well known and famous *Mashaiq* (learned person) of Bejapur Hazrat Syed Alawi Baroom and

accepted him as his *Murshid* (spiritual master). Khaja Sahib made a pledge (*Bay'ah*) to Syed Ashraf Makki. 1. *Zauq and Shauq* (fervor). 2. *Safai Batini* (cleanliness of the innermost). When he was become perfect in the above things then as per orders of Allah's final apostle he was proceeding to journey off Makkh and there he was made a pledge (*Bay'ah*) to Syed Ashraf Makki and benefitted by his favor and attention. In Makkah on the mountain of Abu Qabis he was completed all stages of the *Saluk* (mystic initiation).

Return from the Hajj pilgrimage and rehabilitation of Rahmatabad village.

Upon performing the Hajj pilgrimage and visit of Madina City Khaja Sahib came back to India. Upon his stay for some days in Kurnool, Nandiyal in the surrounding area of Arcot and in village Anasamander he was purchased some land there and started work of rehabilitation one village and named it as Rehatabad and he was staying there till his death and he did great endeavours and joined a large number people with Allah. Before Mandal system in State Andhra Pradesh in revenue records Anasamander and Rahmatabad's status are recorded as hamlets. Now Rahmatabad is become Mandal and which is famous as Peta and all Mandal offices, bank, post office are available here.

Purchase of land in Rehatabad.

The godly pure of heart and noble and virtuous and fair minded persons should know that as per purchase deed of Rehatabad it was known that it was purchased in the year 1161 A.H. (1748 A.D.). The purchase deed was written by Syed Bader uddin Ali Khan and who put his stamp on it and he presented the same in the presence of Khaja Sahib. Upon purchase of this land Khaja Sahib went to Kadapa and in the year in which Nasir Jung was martyred in the war and he came back to Rehatabad and he was staying there and after this he did not go for any other journey. After his prayers in thatched covered with scented grass mosque for a period of 12 years and in the year 1176 A.H. (1762 A.D.) he was constructed beautiful mosque there. The year (1176 A.H.) of construction of the mosque of Rahmatabad is available in the Persian couplets.

Nasir Jung's year (1164 A.H. (1751 A.D.) of martyr is available from words '*Aftab Rafat*'. Hyder Ali Khan Bahadur's success story was commenced upon the martyr of Nasir Jung. As per the sayings of claimant

that Nasir Jung was imprisoned by Hyder Ali Khan Bhadur is great blame upon him because as per the historical record it proves wrong and baseless. Khaja Sahib's death and funeral rites.

At the age of 90 years cancer was developed on his cheek and after a period of one month due to this illness he left this world in the Friday night on 26th Rabi Awwal 1195 A.H. (1781 A.D.) in fort of Udgir in Nellore district. After passing of some part of night time he was given *Ghusl* (washing the dead body) and at that time his heart was busy in remembrance of Allah and his heart was in working condition and this was observed by all persons who were present there. The next day was Friday. His dead body was brought to Rahmatabad and he was buried in the courtyard of his constructed Madina mosque. Now a grand mausoleum was constructed over his grave in Rahamatabad. Mir Ghulam Bilgarami Sum Aurangabadi who wrote the two couplets in Persian poetry in which it is mentioned the date of death as 1195 A.H.

Wives.

Khaja Sahib married two times but from his two marriages there are no children from them. After returning from Hajj Syed Khaja Rahmatullah stayed for a brief while in Kurnool and later went to Nandyal where he got married. He was blessed with a girl child but unfortunately after a while he lost both his wife and daughter due to different reasons.

Custodian of the shrine.

Upon the death of Khaja Sahib, Bibi Sahiba who was his second wife and made her nephew Hazrat Ghulam Naqshband as his successor and custodian of the shrine and she had dressed him with the Sheikh's saintly dress (*Qirqa*).

Miracles of Khaja Sahib in the book '*Eqidtal Talibin*'

To write miracles about this great Sufi saint is not only it is difficult and but it is very hard task so it is difficult task and for this reason this writer could not do it. Shah Nizam uddin Darwesh who was his caliph and who wrote the miracles and events of Khaja Sahib with great details in his book '*Eqidtal Talibin*.' 'Oh Allah benefit us from his favor and blessing from his knowledge (Amin).' The above extract was taken from the book '*Alkalam al-Rafai*' which was written by Maulavi Rafi uddin. Please note that the above extract was taken from the book of Maulavi Shah Rafi uddin and the

author of this book mentioned in the beginning of the book's name as '*Al-Nifas al-Rafia*' and but here he has mentioned the other book's name as '*Al-Kalam Rafai*'. So in the absence of the above books it is difficult to find out the real thing in this matter.

1.

One letter from the holy personality from Makkah in Arabic language

The Sheikh was a flower of the garden of *Siadat* (descendant of the holy prophet through his daughter Hazrat Fatima) and he was nightingale on the branch tree of family of the Allah's final apostle. In this matter there is proof which was found with my family members as they were from native place of Khaja Sahib's ancestors. Also the holy personalities of Makkah used to remember him with great respect and *Alqab* (titles) from which it is clear the above fact. Especially the *Sharif* (ruler) of Makkah and other holy persons and the Sheikhs used to pay him great respect and honor for which there is no example like this is available in this matter. In this matter I submit herewith that a letter from holy Sheikh of Makkah which was addressed to the Sheikh Khaja Rahamatullah Quadiri in Arabic which is available in Urdu version of this book.

Status of Khaja Sahib as per Syed Ali Broom Bijapuri's view.

As it is well known that Hazrat Syed Alawi Broom who was the spiritual master of the Khaja Sahib and he was awarded genealogical records to him and in his letters he has mentioned him as '*Naibe Rasul*' (deputy of the Allah's final apostle) and among the lineage of *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima) family members. He was used to write in his handwriting as Mir Rahmatullah. The reason of its not popularity is that Khaja Sahib was following the style of Moulana Syed Saeed uddin Kashgiri (1) so he will not disclose about *Siadat* (descendant of the holy prophet through his daughter Hazrat Fatima) link unless somebody will ask in this matter. Moulana Syed Saeed uddin Kashgiri was the spiritual master of Moulana Abdul Rahman Jami in this way Jami was connected by two orders.

2.

Physical features of Khaja Sahib

Oh readers, God bless you all and bring success to you in the both worlds. You should know that due to much light (*Anwar*) on the face of the Khaja

1. Moulana Abdul Rahman Jami was a disciple of Moulana Saeed Uddin Kashgiri so in this way he was connected with this Sufi order from two sides.

Sahib is brighter than the sunlight. Due to his fair complexion and nut brown complexion of his colour and so for this reason there will be effects on the flowers of dew and there will be shyness on them in this matter. Due to the lightness of *Haq* (truth) and the influence of awe-inspiring authority and for this reason no one will dare to look at him a while and so in this way the persons in their first look will bow down to him. So in this matter it can be said that this is an awe-inspiring authority of all Mighty Allah and it is not stated the dignity of one in rags. Like in the matters and dealings the medium way which is better so in the same way his height was medium. Swift speed.

Like the soul of *Salik* (mystic initiation) he was speeding swiftly that even the servants upon their running on the way were left behind him and they could not follow him. I remember in this matter that his disciple Syed Yar Mohammed Sahib once told him that Khaja Sahib while holding the book in his hands '*Dalil Khairat*' (1) used to pass away from the fields by reading the book very swiftly like *Nasim Bahar* (morning breeze) and while walking fast he never destroy any plant or its branch. Khaja Sahib used to read the above book of *Daruds* (blessing) on all week days. Also he used to continue different recitals for every day and he used to commence it after the time of sunrise and it will commence from Monday. Myself used to hold his prayer mat and water jug and used to run behind him like a shadow. The Sheikh used to wear *Dastar* (turban) like Arabic persons and he also used to wear Jubba (gown).

1. '*Dalil Khairat*' is famous and well known collection book of *Darud* (blessing) and which is recited on all weekdays and for everyday there are different recitals are there and usually it is recited after sunrise and it will start from Monday.

3 .

Baquer Agah's letter in poetry

My master Maulavi Mohammed Baquer Agah Vellori who belongs to a chain of Syed Shah Abul Hasan Qurbi and he was a great scholar of his time. He used to send him always his letters in the poetry with praise and greatness of Khaja Rahmatullah Sahib and used to request him to pay his attention on his condition. The translator of the book is submitted herewith the letter's translation from Urdu into English for the reader's kind perusal and attention in this matter for which he will be obliged to them.

The Letter in Poetry

This letter is with the deep heartfelt feelings in the presence of his beloved and from his soulless body to its soul.

From the thirsty person who is running towards the spring and from the dishearted person to the sympathetic person.

From the humble drop of water to the sea and from dry field to the merciful cloud.

From one small restless particle to the sun, from one small poor ant who is present in the court of King Jamshid.

With the story of grief one sad person is present with the pleasing personality.

From the heap of dust which is in the presence of the bouquet and from the worthless person to the great learned person.

From scattered person who is with the presence of organized and from the darkness towards the lamp.

From the slave in the presence of blessed king and from impression towards the painter.

This letter should reach to Rahmatabad and to reach in the presence of the Sheikh of the worshippers.

He is such great Sheikh who is kind to all good and bad persons like the mercy of Allah.

Mohammed Baquer Agah

1. He belongs to Naita community and his poetic name is Agah and he was well known pious personality of Bijapur and who came to Vellor from Bijapur and he was born there. After completion of education of knowledge he was started teaching and preaching. His work is very deep and eloquent. He left many books after him and he was died in the year 1220 A.H. (1805 A.D.). He made a pledge to Hazrat Abul Hasan and thereby accepted him as his spiritual master and he was much devoted to him.

2. Syed Abul Hasan Qarbi. His poetical name is Qarbi and he was born in Bijapur in the year 1117 A.H (1705 A.D.) and afterwards he was migrated to Vellore from Bijapur. Upon completion of knowledges and he was becoming perfect in the poetry. But he was much interested in Sufism. First he was become disciple of Fakher uddin Nati and attached himself in the Sufi order of Quaderia and then he was become disciple of Hazart Syed Mohammed Ali in all four Sufi orders. In the last he got permission from Khaja Rahmatullah in the Sufi order of Naqashbandia and Rifia. He was also busy in the *Zikar* (remembrance of Allah) and recital in the service of Hazrat Sheikh Maqdoom Sawi. Many thousand students of Haq (truth) were benefitted by him. He left this world in the year 1182 A.H. (1768 A.D.) and he was buried at the side of the trench of the fort in Vellore.

Nobody could not able to describe his praise and nobody could not know his level of his greatness.

As his all body becomes un-consciousness so how the world can watch consciousness in him.

Due to continuous looking of his sight at his foot and he has taught his foot the style of eye sight.

We are ready to finish for the sake of your love and due to such condition and despite of sitting there is movement on this matter.

Due to the relish of your existence in the meeting place you hide in the closets of hearts.

The meeting is possible due to your gratifying our desire so now there is no need of remembrance in this matter.

Like old personality (Allah) your resumption becomes such that you will not look his sight as unrelated.

Your custody is like that you know all which is hidden and openly except Allah.

Before there was a memory but now the flag of mystical experience is waving.

You are free from counting numbers so you listener you should not limit his qualities in the counting.

When you have become full of precisely so your praise is not proper except the heart which is presented.

Due to the kindness of his heart there are benefits of the six senses to all disciples.

I am caring your position of respect so in the matter of your carnal life I will not describe your qualities.

Oh king, I do not have the courage and capacity to mention all your qualities and perfection.

You know well your status and position and you know well your qualities.

Due to my helpless condition I am presenting my worse condition in your kind presence.

There is no status of personality is available like you and all are in your custody.

I have heard many of your qualities so for this reason your pictures of impression are on my heart.

Always I was thinking in this matter that to have the grace of your look.

Due to problems of time I could not come and present myself in your presence.

So it is a must for me to present in your company as you are ruler of the good deeds.

Due to different reasons I was away from your comprehensive favours in this matter.

At this time due to some necessity I was reached here and present in this place.

If Allah wills I will visit you soon in this matter.

I hope that after some time you will be kind enough in this matter to look at my worse conditions.

You please help me and favour me in this matter.

I am having a heart with sorrow and grief and lost in apprehensions.

I am in doubts and desires and but still hope for your favour and kindness.
I do not have a condition and name like you and not act upon any condition
and does posses any position.

Still I hope and great desire that I should be counted among your slaves.

With this condition of the heart I am surprised in this matter so please solve
my problems.

I am helpless and my wounds are hidden oh ; the helper of helpless persons
you know well this matter.

4.

Conduct and character of Khaja Sahib

He was well known and famous for his great qualities which are mentioned
as follows.1. Rahim (has plentiful mercy).2. Halim (mild and pleasant). He
was like merciful cloud and he was used to behave with all ordinary and
respectable persons equally with his favour and mercy and affection. He
was used to say that his love and hate is for the sake of Allah only. So his
flower of love and affection was a product of the garden of love of Allah.
His flame of his anger was in fact like the heat of the sun which was most
beneficent and with favours. But which will only blaze due to the reason
for hatred of Allah from the fireplace and not from his psychological and
sensuality.

He was used to instruct his disciples if they see somebody do his back
biting and so in this way that person involve in the great bad habit. So he
used to warn them that they should not have enmity and taking revenge
from such persons. If some un-luckiest person due to his personal enmity
and will lodge complain about him and when the disciples used to report
this matter to him then he used to become silent like buds. If such person
who used to complain about him when he will use to reach in his presence
in his garden place then Khaja Sahib will become bloom like a flower and
he used to try for his sense of smell of the heart so it will be scented with
his manners and good conduct. He will not follow the following first
instruction from the Quran .

Sura Shaura 40.

The recompense for an injury

Is an injury equal thereto

(In degree):

But he will follow the below instruction from the Quran.

Sura Shaura 40

: but if a person

Forgives and makes reconciliation,

His reward is due

From God.

Upon meeting with that person he never used to mention slander of that person. If by chance in his meeting if any disciples will become angry upon such bad person then he will remove that disciples from there.

5.

Behavior of Khaja Sahib with the rulers

Khaja Sahib was a mountain of grandeur and dignity . He never stood to welcome and give respect them from his place. In his letter to them he used to follow the style of advice and he never used to mention his needs and requirements to anyone.

The Sultan of Delhi's Invitation.

60 years before when Khaja Sahib was staying in Kadpa then Ahmed Shah sent his invitation from Delhi and has informed him that he has desire and wish to have his visit there to have the privilege to kiss his foot. So for this reason the Sultan of Delhi was issued instruction to all his area rulers and officials of his kingdom to welcome him as per his status and position. In his reply he wrote the following reply which is as follows.

“ For the kings and rulers it is important for them to perform Amar and Nahi (command and prohibition) duties instead of the visit of the Fakirs (darvesh). For this reason there will be success and benefits for them in the both worlds. So forgive the Fakir (*Darvesh*) who will not remove from *Mahrab* (arch) of *Istagna* (content) because he is having henna of the containment in his foot and he is fixed in the earth of sincerity like impression.” Ahmed Shah was son of Mughal King Mohammed Roshan Akhter and upon his father's death he was crowned on a Delhi throne in the year 1162 A.H. (1748 A.D.). During his period there were attacks of Nadir Shah, the Marathas and Ahmed Shah Abdali was first attacked on India. He

was the last Sultan of Mughal Kingdom in India and after him the British regime started in India.

6.

Khaja Sahib and the Islamic law

His holy personality was like a great sun and which never been faced the eclipse of mortal sins from its time of sunrise to its time of the sunset. It means during his lifetime he was away from his birth to till death he was safe and away from the mortal sins. Even nobody has not seen him in the clouds of small sins it means he never did the small sins in his whole period of life . He never left the road of Islamic law and he was always away from *Bedat* (innovation) and he kept a long distance in this matter. He was always used to try his best to follow the *Sunnat Rasool* (the practice of Allah's final apostle). Even he was used to follow all *Mustahbat* (desirable things) and he never missed anyone. He did not eat delicious food as per the desire of *Nafas Ammra* (self inordinate appetites). His father left Toran and he reached India in this way like Prophet Adam (peace be upon him) left the paradise and came to this world. Usually in his kitchen there was arrangement of the preparation of delicious dishes and Khaja Sahib used to send his share of food to his neighboring people and he was always used to take their dry bread from them and he used to eat the same.

7.

Khaja Sahib's riding horse

It is heard many times by many learned and great persons that his riding horse did not use to look and even did not used to eat grass in the field of other persons. The horse used to eat the grass which Khaja Sahib will provide for him by purchasing and this reference is available in the book '*Eqidatal Talibin*' by Syed Shah Nizam uddin.

8.

His behavior in his childhood with other boys

At the time of playing in the childhood the boys of his age used to gather at some place like group of stars and they used to accept him like their spiritual master and Khaja Sahib used to sit on the big platform and the other boys will stand before him like his *Murids* (disciples).

9.

Khaja Sahib's method of teaching

His teaching and preaching time was not fixed. At any time upon the request of his servants he was used to commence his teaching and preaching sessions. As per personal experience of Hazrat Shah Rafi uddin that Khaja Sahib used to pay his too much spiritual attention towards his disciples and due to this reason many of disciples used to become senseless and will become un-consciousness.

10.

Effects of Khaja Sahib's company

If somebody will pray the congregational prayers sincerely with Khaja Sahib continuously then he will get his purpose and will reach the shore of peace. It means he will attain *Nafas Mutmainna* (one's satisfied self) and his heart will be satisfied due to peace with *Zikar* (remembrance) of Allah.

11.

Khaja Sahib's routine during the month of Ramadan

He used to perform *Eisha* (night) prayer usually in the first part of the night and sometime in the fourth part of the night. During the month of Ramadan he used to provide the following things to fast keepers for breaking their fast.

1. Dry dates.
2. Boiled gram split pulse .

3. Firni (hasty pudding).

4. Fruits.

After the *Maghrib* (sunset) prayer he will provide wheat soup and then he will use to enter into his palace. After midnight he will use to come back to the mosque and perform *Eisha* (night) and *Traveh* (special night prayers in Ramadan) prayer along with the fast keepers in congregation. After listening *Zikar* (remembrance of Allah) which is known as *Ratib* (1) of *Hadad* there will be a supply of *Qahwa* (tea without milk) to all persons who will present in the Madina mosque of Rahamatabad. After this upon eating *Sahri* (pre-dawn meals during fasting month) food on the dinning cloth along with *Murids* (disciples) and upon having the meals he will use to perform *Fajr* (morning) prayer and till *Israah* (supererogatory mid-morning) prayer he will not use to take a rest. Khaja Sahib used to treat the whole month of *Ramadan* like *Eid* (festival) every day and every night as the Night of *Barat* (15th Night of Shaban in which bringing salvation and fulfillment of wishes to those who pray for these).

1. In Rehamatabad Khaja Sahib has constructed Madina mosque in which still there is a practice of reciting *Zikar* (remembrance of Allah) of *Hadad* during the month of Ramadan every night after *Taraveh* (special night prayers in Ramadan) prayer and also Rahamatabd Trust used to supply *Qahwa* (tea without milk) up to some years ago after the end of *Traveh* (special night prayers in Ramadan) prayers to all people who were present there in the mosque but nowadays there is no supply of it.

12.

Effects of Khaja Sahib's attention

If any hard hearted person will sincerely request Khaja Sahib then there will be immediate effects of his sight like chemical reaction which will turn baser metals into gold and there will be a change in the condition of his heart and his heart will be become like pure gold.

13.

Khaja Sahib's Friday routine

After Friday prayer when he will finish Qatam (1) Quaderia and Naqshbandiya then he will used recite *Fatiha* (first verse of the Holy Quran) and after this his condition will become out of control. So for this reason in this matter it may be said that pure souls may be present there and come to visit him.

1.Composition of Qatam Khajgan Naqsbandiya

In this method he will offer two *Rakats* (one Rakat is equal to one set of standing, genulexion and prostration in prayer) Nafil (supererogatory) prayer and in which in every *Rakat* (one Rakat is equal to one set of standing, genulexion and prostration in prayer) and he will use to recite seven times *Surah Iqlas* (name of Sura from holy Quran) after *Sura Fatiha* (first Sura of Holy Quran). After this he will use to offer thawab (reward) of it to the following souls of Sheikhs of Naqshibandia Sufi order.

1.Khaja Abdul Khaliq Ghajadwani.

2.Khaja Yousuf Hamadani.

3.Khaja Abul Hasan Qarqani.

4.Abu Ali Farmadi.

5.Khaja Tafur Shami.

6.Khaja Amir Kalal.

7.Khaja Bahauddin Naqshband.

Method of Qatam (its composition is available on page 81).

Recitation of the following

1. *Sura Fatiha* 7 times.

2.*Darud* (blessing) 100 times.

3.*Sura Alm Nashrah* (Sura from holy Quran) 99 times.

4.*Sura Iqlas* (Sura from holy Quran) 1000 times.

5.*Sura Faitha* (Sura from holy Quran) 7 times.

6.*Darud* (blessing) 100 times.

Upon reciting the above verses and *Darud* (blessing) he used to recite *Surah Fatiha* (first Sura from holy Quran) on the above seven holy saints of Naqshbandia Sufi order and then he will pray for the fulfillment of his

desires and wishes for the sake of above Sheikhs. If there will be sweet or *Bakhur* (scent) then it will be good in this matter and it is better that the persons who recite Qatam should observe cleanliness and purity and they should ignore the persons of cigarette smoking habit and also keep away from *Bidati* (innovators) deeds.

14.

Khaja Sahib's conduct and character

Due to the greatness of his conduct and character if any new person will visit him and if he would say that he was interested to get favours from some other pious persons but what to do that due to his fate he had come in his presence like the leaf of the winter season. So Khaja Sahib instead of taking his pledge (*Bay'yah*) which is a very necessary thing in the way of *Tariqat* (mystic way of life) but he will use to benefit the garden of hope of that person by his attention of *Batani* (innermost) so then that person will not need another person's help in this matter.

15.

Khaja Sahib's journey of Arabia and meeting with Hazrat Syed Hamed in Kalandi village in Malabar

As per reference from the book '*Eqidatal Talibin*' during his journey towards Arabia from Melawar (Malabar) he met Hazrat Syed Hamed in Kalandi village who was well known and famous holy personality of his time in that area. At the time of departure Khaja Sahib told by his tongue of his *Ilham* (revelation) that *Inshallah* (if Allah wills) we will meet again. One more Sufi personality whose status and position was great also told him the same thing before which Khaja Sahib told him. Due to sight of effects of Hazrat Ashraf Makki in Makkah his hearts *Mahiat* (nature) was changed and Khaja Sahib was returned back to Kalandi in Malabar and visited again Hazrat Syed Hamed with that person in Kalandi village in Malabar. Upon seeing Khaja Sahib's face he suddenly told him that raw silver was converted into the pure gold and he told another person that your pure wealth was again converted into the silver. This may be caused due to the fire of dissension which was touched his condition as mercury will become

black due to heat in the fire.

16.

Nawab Basalt Jung's offer for the construction of mosque

61 years before Nawab Nizam Doulah's (1) son Nawab Basalat Jung Bahadur was reached in this area. Due to good fortune he was visiting the shrine of Khaja Sahib and to please Khaja Sahib he was submitted his request through his courtier Zulfiqar Jung for the construction mosque in place of thatched covered with scented grass mosque, shrine building and water reservoir and if he will consider his offer then it will be a great honor for his slavery for him in this matter. On those days mosque areas in Rahamatabad were like thatched covered like shadows of lashes with closed eyes of the people of the revelation or like vowel points on the words of the holy Quran.

1.Nizam ul-Mulk Asif Jah's name is Mir Qamar uddin and king Aurganzeb Almagir of Mughal Kingdom gave him his title Chin Qalij Khan and who was born in the year 1082 A.H. (1671 A.D.) and he had six sons and their names are as follows.

- 1.Asif Feroze Jung.
- 2.Nizam Doulah Nasir Jung.
- 3.Nawab Salabat Jung.
- 4.Asif Jah Thani Mir Nizam Ali Khan.
- 5.Basalt Jung (2).
- 6.Mughal Ali Khan.

Mughal King Faraq Sair had given him the title of Nizam ul-Mulk Bahadur Fatah Jung and was also awarded him 7000 grades *Mansab* (post) and sent him for administration purpose of Deccan province and he was becoming king of Deccan during the period of Mohammed Shah and he was founded kingdom of Asif Jahi or the kingdom of the Nizam of Hyderabad.

Khaja Sahib did not accept his offer and he told in this matter that *Fakir* (darvesh) did not want the construction of these buildings by the hands of the wealthy persons. Because I strongly hope with Allah the Merciful that as

per his wish and desire there will be some condition that will arise and which will it make possible for the construction by the grace of Allah.

Nawab Sahib's edge of the garment was lengthy like the lengthy wishes and desires of wealthy and rich persons which are not permissible as per the Islamic law. Upon Khaja Sahib's look at him so there was a wrinkle in his forehead and Khaja Sahib like a master tailor cut his edge of the garment of wishes and desires and filled his ear with pearls of counsel and advices and he has told him that your father had held the Islamic law like tact of lace so for this reason it is necessary for him to follow the same and do not leave it as he is his obedient son of him. But like the stitch which is attached to edge of the garment so in the same way you should not leave the way of your pious persons.

2. Nawab Basalat Jung was the younger son of Salabat Jung and the elder brother who has nominated him as Nawab of Adoni. Nawab Salabat Jung was the third son of Asif Jah first and he was ruled during the 1751-1762 A. D. Zulfiqar Jung was in service of Basalat Jung. The French general Mousiv Lami misguided him and so he was trying to fight against the British. In this matter Baslat Jung forget that the French army men were responsible for the killing of Nawab Nasir Jung and upon hearing this news and so for this reason Wala Jah wrote him warning letter to Basalat Jung on this matter. So he was returned back from there and sent his army by Zulfiqar Jung to help Mousiv Lami and at last in the war Zulfiqar Jung was killed.

17.

Hazrat Maqdum Sawi's opinion about Khaja Sahib

Sheikh Mohammed Ali who was great *Arif* (mystic one having an intimate knowledge of God) of his time and who wrote with his writing (in his book) that Sheikh Mohammed Maqdum Sawi Meilapuri was a great Sufi saint of Karnataka state and his grandson Mohammed Usman was also famous and well known pious personality says that his spiritual master Sheikh Abdul Qadir Khan used to say that his grandfather Sheikh Mohammed Maqdum Sawi Melapuri was used to meet with Khaja Sahib in area of Kadpa. Hazrat Maqdum was travelling extensively in Arabia and Persian countries and he

was greatly benefitted and got favours from the great personalities there and among them Khaja Sahib is one. About Khaja Sahib he used to say the following which is as follows. “ Whenever he used to mention about Khaja Sahib in his meetings then he used to say that he never seen such a glorious, complete and perfect personality. In his presence it seems to him that he is with his spiritual master.”

18.

One saying of Hazrat Maqsum Sawi

Hazrat Faqir Mohammed who was well known and great personality of his family and he was a disciple of Hazrat Sheikh Mohammed Maqsum Sawi and for the completion work of perfection he was become disciple of Khaja Noor Allah Misjah and he was used to say that his spiritual master was used to tell him many times about Khaja Rehmatullah that he had attained *Haqiqat* (reality) of Mohammadi and he is always in excellence of honor of eternal dignity.

19.

Khaja Sahib's love of the prophet

Khaja Sahib was completely drowned in the love of the Allah's final apostle. So for this reason he sacrificed his life for the sake of his love of Allah's last prophet and he was also donated all his properties in this matter. On the mosque of Rahmatabad there is inscription available and its translation is as follows. “This mosque belongs to the Prophet of Madina.”

The Ahmedpur village trust

Whenever he was used to visit Ahmedpur village trust and which was organized by him for *Niyaz Rasul* (alms given in the holy prophet's name). So for this reason he will not take any income or product from the trust of the Ahmedpur village for his personal use. Also he will not use even the water of Ahmedpur trust for the drinking purpose and he will use to carry water from Rahmatabad. Whatever income received from this village, he will used to send all money to Madina for the charity work there. As per reference from Maulvi Shah Rafi uddin that Khaja Sahib used to say that if any needed person will pray there with fear of God and humility as well as

with sincerity and lowliness in the bungalow in Ahmedpur village while spreading his hands then his wishes and desires will be fulfilled there and for this reason Ahmedpur village which is famous even today for the fulfillment of desires and wishes of the persons who visit that building there. He also used to say that if time of some body's bud of the heart's opening will come to his favour and attention then in such condition Khaja Sahib used to take him to the building of Ahmedpur trust and like spring season he will use to award him a saintly dress of caliphate to that person. As a matter of fact my soul was scented there by his sayings and also due to his kind affection he was awarded me saintly dress of the caliphate.

The effects of seeing the mausoleum of Allah's final apostle

As per reference from the book by Sheikh Ali Mohammed that one day he was present in his presence and he was standing there. He told me

1. Sheikh Maqdam Mohammed Sawi Melapuri's ancestors were came to village Melapur Chenapatnam and were settled down there and all were in the army service. After his father's death due to the love of Allah he went for travel and tour purpose and came to Basantnagar and become a disciple of the holy person Nasir Shah in Sufi Order of Quaderia and upon obtaining his caliphate he went to Arabia and he was there for a period of three years. Upon instruction of Allah's final apostle he came to Deccan (South India) and he was becoming busy in the teaching and preaching work of Islamic religion. He never discloses the secrets and symbols to other persons except his disciples. He was introduced many new terms in Sufism. He left this world in Hyderabad in 1165 A.H. (1752 A.D.) and after some days his dead body was taken to Melapuram.

While looking at me that if anybody who may be much hard-hearted nature but upon looking the light of mausoleum then his heart will be melted like ice piece suddenly and he was saying this and he began weeping and he used to string in the needle the pearls of tears in eyelashes of his eyes.

20.

The sayings of Khaja Sahib about Murshid (master) and disciple

Once Khaja Sahib has explained about spiritual master's *Kufar* (1) (infidelity) and Islam of the disciple and he was told in this matter that when the master began teaching of his disciple then he will use to hide some of his *Kamalat* (perfections) so this is exactly as per Islamic rule for the disciple but it is *Kufer* (hiding) consequent for the master.

1. So as per chapter number one of Bukhari Sharif (2) in which it is mentioned that there is one more type of *Kufer* (infidelity) and other *Kufer* (infidelity) which is well known and the meaning of that *Kufer* (infidelity) is referred as hiding something with his life partner so here it should be referred in the meaning hiding something.

2. Sahih Bukhari is a collection of sayings and deeds of Prophet Muhammad (peace be upon him), also known as the *Sunnah*. The reports of the Prophet's sayings and deeds are called *Ahadith*. Bukhari lived a couple of centuries after the Prophet's death and worked extremely hard to collect his *Ahadith*. Each report in his collection was checked for compatibility with the Qur'an, and the veracity of the chain of reporters had to be painstakingly established.

21.

Satan and soul's obstruction on the way of Saluk (mystic initiation)

Khaja Sahib used to say that on the way of *Saluk* (mystic initiation) the following two things which will obstruct are as follows. 1.Satan. 2.Soul. Unless there is no control on them the *Salik* (a *Salik* (Arabic: سَالِك), a *Murid* is an initiate into the mystic philosophy of Sufism) will never reach his final destination.

22.

Khaja Sahib's instruction to disciples about Touhid (unity of God)

Khaja Sahib used to advice the disciples that to keep the wealth of *Touhid*

(unity of God) like a closed bud in the pocket so that there will be peace and satisfaction of the heart available. And if we keep it like an open flower on the palm of expression then it will cause the result of problem and difficulties.

The people used to come into his service and become his disciples in the Sufi orders of Quaderia , Chistiya and Rifaia and they used to observe *Zikar* (remembrance of Allah) in loud noise so for this reason he used to prohibit them in this matter and he will use to order them to go to the desert areas and do their practice of shouting *Ziker* (remembrance) of Allah in loud noises with full power so that it will not reach the ear of the any person. In Sufi order of Naqshibandiya *Ziker* (remembrance of Allah) in loud noise which is called *Zikar* (remembrance of Allah) Jahri is prohibited and *Zikar* (remembrance of Allah) *Khafi* (hidden) is allowed only.

23.

Advice of sending many Darud (blessing) on the Allah's final apostle

Khaja Sahib used to say that due to sending of large numbers of *Darud* (blessing) like rain drops on the holy soul of the Allah's final apostle will causes for the development and benefit of the Saluk's (a *Salik* (Arabic: سَالِك), a *Murid* is an initiate into the mystic philosophy of Sufism) tree of desire and wishes so for this reason one should try to send *Darud* (blessing) in large number that may be possible in this matter.

24.

The behavior of Satan with Arif (mystic) and careless persons

Khaja Sahib used to say that Satan is like a thief and his work is to get benefit from sleepy person's carelessness and in that condition he will use to attack them. But he will keep away from un-sleepy person. But he will attack on the careless persons without any hesitation and he will be away from *Arif* (one having an intimate knowledge of God) persons. As per his nature some time he will deceive *Arif* (one having an intimate knowledge of God) persons also. And he will be running away from slapping of Lahool. (Is an Arabic word referring to the statement *lā ḥawla wa lā quwwata illā*

billāh (which is usually translated as ‘There is no might nor power except in Allah.’ This expression is mentioned by a Muslim whenever seized by a calamity or in a situation beyond their control.)

25.

The aim of contact with worldly persons with the pious persons

Khaja Sahib said the aim of wealthy persons to establish their relations with the pious personalities and *Fakirs* (darvesh) for the benefits of the world and not for the welfare and sake of another world. When their desire and wishes are fulfilled then the fear and respect and Allah and his prophet will be removed from the slate of their hearts and they will become very busy in the world so that it will be not become possible for them to return towards Allah and regret for their bad deeds will become impossible for them.

26.

Opinion of Hazrat Asrar Allah Sahib about Khaja Sahib

When Khaja Sahib was staying in the Nandiyal town of Kurnool district and at that time one Asrar Sahib who was pious person was passed from there and who was great holy personality of his time. The people of that place were insisted him greatly to come into the town but he ignored their requests in this matter and he was told that he was finding smell of the tiger in the place so for this reason there is fear and horror for him in this matter.

27.

Prediction from Divan (collection of odes) of Hafiz Shirazi for the journey of Makkah

When Khaja Sahib intended for the journey of Makkah then he was referred Divan of Hafiz Shirazi and found the one *Gazal* (ode) and its details are available in the Urdu edition of this book.

28.

Khaja Sahib visited Hazrat Alawi broom after his journey of Makkah

Upon obtaining the aim of jewel in the land of Arabia, he was visited Hazrat Alwavi Broom on his return way from there. Hazrat Alawi Broom upon watching his great status and position he was requested for his attention for his *Batani* (innermost). But Khaja Sahib due to his respect and due to etiquette and due to his disrespect not accepted his request in this matter and he told him that if he will send his son to him then he will pay his attention for his teaching and training in this matter.

29.

His attention of the disciples and their condition

Khaja Sahib used to intoxicated his disciples with his one cup of attention of *Batani* (innermost) and due to this reason that person will not open his eyes till the prayer time of *Israah* (supererogatory mid-morning morning).

30.

Some couplets of Persian poetry of Khaja Sahib

Some time due to his ability to versify well there will be lustrous pearls of poetry will be there in which there will be splendor of the Sufism. I have remembered two couplets which are presented here for reader's kind perusal and attention. Its translation is as follows.

Leave all objections as well as criticism and take care of your *Batin* (innermost).

See by sight of unity and take out sense of honor from the heart.

In the search of right path leave your *Khudi* (ego)

If there will be no *Khudi* (ego) of Rahmatulla then there will be a manifestation of truth.

31.

He taught his spiritual master the book 'Lawah Sharif'

His teacher Sheikh Akbar Mohammed Omer taught him the book

‘*Lawah Sharif*’ of Moulana Abdul Rahman Jami in which there are deep subjects (of intimate knowledge of God) and truth , knowledge) are there in it. When in Makkah due to sight of Asharaf Makki he was obtained higher status of *Batani* (innermost) of saintliness and he came back to India like the verse of mercy and at that time Mohammed Omer Sahib became his disciple and Khaja sahib taught him the book ‘*Lawah Sharif*’ and he was also obtained certificate from Khaja Sahib in this matter.

32

Khaja Sahib’s attainment of favour from Khaja Gharib Nawaz and Hazrat Bande Nawaz

Khaja Sahib used to say that he was obtained flower of aim from the garden of the saintliness of Gharib Nawaz of Ajmer and in the same way he was also benefited and got favours from the shrine of Khaja Bande Nawaz as who was *Qutub* (highest cadre in spiritual pivot at axis) of his time in the Deccan region in Gulberga.

So it is said that one person upon his journey came to Rahamatabad from Ajmer and he was entered into the Sufi Order of Chistiya. After some days Khaja Sahib was paid his expenses of his journey of Ajmer and bid farewell him and he has sent him to Ajmer and asked him to recite the *Fatiha* (first verse of the Holy Quran) on the soul of Khajwa Gharib Nawaz and to give a bouquet of his seven Salam to him.

33.

His visit of mausoleum of Hazrat Sheikh Abdul Quader Jilani R.A.

Hazrat Sheikh Abdul Quader Jilani R.A. was an Islamic Sufi religious figure, teacher, preacher and writer to whom some Sunni scholars refer. Upon arriving in Baghdad Khaja Sahib was standing round the clock there like the cypress free tree on his one foot for favour from there. When there was a fall of the cloud of mercy on him and he was satisfied there and then he left Baghdad.

34.

He controlled his soul during poverty and prosperity

When Khaja Sahib was put crown of the *Fakiri* (darvesh) on his head then in his first war of *Nafas Ammara* (self inordinate appetites) with the help of sword of Istagna (containment) he was killed the head of *Dast Talab* (demand). In the beginning there was attack of continues starvation for the period of three days with him. But he was used to fix stone of *Qinat* (containment) on his stomach. With great courage he defended it and never put down the shield of *Istqamat* (firmness) in this matter. When the hardships were exceeded too much one night one person came there and had presented him a tray of delicious food items and but in the next morning nobody came there to collect back the tray from there. Due to this reason his servants said among themselves that indeed the tray was sent from the kitchen of the invisible. Then afterwards Allah without source has opened the door of subsistence and which Khaja Sahib was granted for the public welfare. Large number of orphan and poor persons used to eat from his dinning cloth and like Sheikh of his time Khaja Obeid ullah Ahrar they used to praise for him in this matter.

35.

Khaja Sahib's stamp and his handwritings on his books

When he asked to write his letters then he used to put his stamp on them and after this he used to write the following in his own handwriting. From Fakir (*darvesh*) of Allah. On the back side of title pages of his books he was used to write in his handwriting in his books as follows. The owner is Allah but it is in the custody of Khaja Rahmatullah. That stamp is still available with Ghulam Yousuf Naqshband who is a family member of the custodian of the shrine and which is shown at the time of the annual death anniversary (*Urs*) on 25th Rabi Awwal every year to the persons of the shrine visits.

36.

Khaja Sahib's advice to ignore disappointed

Khaja Sahib used to say when if any work which will be out of hands and if there is no hope of it then one should not get disappointed and feel on this

matter. Because the pious personalities have told that “If there will be available one breath then there will be chances of fulfillment of 1000 hopes in this matter.” So we should keep good hope always from the Allah as indeed Allah is empowered on all things.

37.

Khaja Sahib was not agreed with one famous proverb

One day he was told that he was surprised with the proverb of the persons that the flight of the *Peers* (pious persons) is depend upon the disciples. Because if there will be favoured of Allah on anybody then that person does not need any help for his flight but those who are false and imperfect and in that case this proverb will correct and right for them in this matter. Because the paper kite will not fly by itself and it needs and require wind and thread is must in this matter.

38.

His style of description of the holy persons

When there will be discussion about holy personalities in his meetings then Khaja Sahib like flower used to praise for them and he never tired in this matter. For the status and position of holy personalities like a Susan flower he was used to be joyful in this matter, he never used the language of the bazaar and did not disrespect them. The people of dignity and good natured pious personalities used to follow such way in this matter and not like such Maulavi persons who will move beads in their finger of the hands and like the chicks of hens who gather some boys and in front of them and upon wearing a saintly dress of falcon of the mystic way of life they will criticize the holy personalities and in this way become victim of the falcon of Allah's calamity and anger in this matter.

Criticism of Hazrat Alif Mujadid Thani and its clarification

Especially those who are not aware of basic and knowledge of re-search persons for this reason due to their mischief-making are like the crowing of

the cock of un-timely and blame the sun of sky of Islamic law (Shariat) and the moon of *Tariqat* (mystic way of life) and *Qutub* (highest cadre in spiritual pivot at axis) of his time Sheikh Ahmed Faroqui Sarhindi's greatest book of all seasons '*Mulfuzat*' (1) presented in distorted condition. And for this reason we feel jittery and the heart is shaking due to fear in this matter. So as per saying about love and enmity for the sake of Allah I am writing here with benighted and unlucky person's false deeds samples so that the wise persons may reject their baseless statements and should think their statement as useless things. In fact these persons day and night dream for the wealth and money and they will busy in this condition and which they will get from the wealthy persons for their services of the teaching of the Muslims. They will not participate in sincere and charitable matters.

1). Maktobat Imam Rabbani.

The nearness of obligation to them is to become courtiers of wealthy persons and who sit with them by touching with their knees in their meeting places. Their nearness of supererogatory work is to praise the work of wealthy persons. Always they smoke hookah and smoking of hemp and they seems in the condition of intoxicated like spiritual masters and always look at the foot of friends of the court. The mention of subject and object is their *Zikar* (remembrance) of *Char Zarbi* (emphatic recital of God's name) and that will be their second chapter (they always *Zikar* (remembrance) about boys and maids on their tongues) and their *Zikar* (remembrance) *Khafi* (hidden) is to try for the increase their subsistence. Also due to flattery and their demand of worldly gain they used to wash the dead bodies of wealthy persons and have taken responsibility to carry out this work and for which they think it as a great thing. Despite of their indulgence in these kinds of filthy things and adoption of the slavery of soul. These impudent people with shamelessness blame pure and great personalities and use abusive language. When there is a condition from Allah for lost of common sense of any person then such person will like blaming the pure persons. The persons of whom are having consciousness like sun and sitters on the throne and who demand fair play and justice should well know that Hazrat Sheikh Mujadad Alif Thani's (1) one disciple known as Hussain Khan (2).

Please note from here the text will continue to page 110 upon end of footnotes.

1. Hazrat Mujadid Alif Thani Sheikh Ahmed Sirhindi.

2. Here it seems that there is misunderstanding with the author of this book. The real event is that Hazrat Mujajid Alif Thani's one disciple who was known as Badi uddin who was posted on his behalf in the Mughal capital of Lahore for the teaching preaching work and in him there was too much zeal and passion. In Lahore he was becoming very famous but there was opposition against him. Despite of his opposition he was continued saying wise high level matters and the disclosing these matters to the general persons was not suitable and not good at all. So for this reason there were many big problems and difficulties as well many objections in this matter. Due to this matter there were many objections not only against him but on the Sheikh Mujadid Alif Thani have been commenced in this matter.

There many objections were raised for book (*Dafter*) part one's eleventh letter in which Sheikh Mujadid Alif Thani has mentioned about his spiritual progress . The details are available as follows.

“ Upon watching that place some other places were seen one after another. When I reached from first place to upper higher place then come to know that this is place of Hazrat Usman Bin Affan. From this place one more upper place was seen and it was coming to know that it is for Hazrat Omer Faruq. And from that place to upper side it was seen another place and it was known for Hazrat Abu baker Siddiq. I also reached this place and find my spiritual master Hazrat Khaja Naqshaband everywhere along with me. There is no upper place after this place except the place of the Allah's final apostle. There is one place opposite of the place of Hazrat Abu Baker Siddiq which is a very good place of light appeared there and like such place was never seen and it is noted that place is higher than the previous place. It is known as place of *Mahabiat* (loveliness) and which was in color and carved. He was also seen him in its color reflection. In this matter there were many objections were raised that Hazrat Mujadid used to think him greater than Hazrat Abu Baker Siddiq. In this matter the people sought clarification from him so he told them it was his letter which was written by

him to his spiritual master and it is must for the disciple to inform his experiences on the way of *Saluk* (mystic initiation) to his spiritual master so that if there will be any mistake in this matter then the spiritual master should make the necessary corrections therein. But the persons who made the objections were not satisfied from his clarification in this matter. Also many of disciples were entered in the condition of doubts. To this objection he was clarified that he will not find him equal with Hazrat Abu Baker Siddiq.

Despite of the above clear clarification there were increased of many objections and learned persons of apparent (*Zaher*) knowledge made their complaints in the court of Mughal King Jehangir in Lahore that Hazrat Mujajdid Thani is making such claim from which there will be problems and difficulties in these matters. As there are large numbers of disciples of him so there will be suspicion of the government. For this reason King Jehangir has called him in his court in this matter. In the book ‘Hazrat Alqads’ Moulana Badi uddin Sirhindi has written the details of the meeting which is as follows.”

“ The king has asked him we have heard that you have written that your status is greater than Hazrat Siddiq Akbar. Upon hearing this he was explained one example that if you will call some menial person for your service and talk with him secret matter due to your favour and attention surely in that case he will pass from status of *Amir* (courtier) of 5,000 grades and he will reach on the position of *Peshi* (personal) in your service and upon return from your presence he will again become counterfeit. From this it is not compulsory that his position is more the position of Amir (courtier) of 5,000 grades. The king was satisfied with his reply and he did not take any action against him in this matter.

But during that time one cruel person has told King Jehangir that you are shadow of Allah but this Sheikh has not prostrate before you and don't pay any respect to you in this matter. For this reason the king became angry with him and ordered him to imprison in the fort of Gwalior

1. In the above text it is referenced from his writings for which there were objections were raised in this matter that Hazrat Mujadid Alif Thani think himself greater than Hazrat Abu Baker Siddiq. Hazrat Mujadid Alif Thani has written about Sheikh Mohi uddin Ibn Arabi that we do not require ‘*Nas*’

and '*Fas*' or '*Conquests of Madina*' have contented us from '*Conquests of Makkah*'. Here '*Fas*' refer Ibn Arabi's book '*Fasul Hukam*' and '*Fatuhah Makkah*'. But afterwards Hazrat Mujadid Alif Thani have inclined his above saying and but still there were some of his differences left in one or two matters with Ibn Arabi. '*Infas Arifin*' is among famous books of Shah Wali ullah Muhadit of Dehlavi in which he by incidentally mentioned many matters. Also in this book Shah Sahib has solved masterly the problem which arose due to Ibn Arabi's *Wahid Wajud* (unity of existence) and Hazrat Mujadid Alif Thani's *Wahdat Shahud* (unity of divine manifestation).

Shah Wali ullah Muhadit was born in the year 1114 A.H. (1703 A.D.) before 4 years death of King Aurangzib Alamgir. He father Shah Abdul Rahim was also was famous and well known pious personality of his time and in his teaching circle large number of persons used to attend and he left the world in the year 1131 A.H. (1719 A.D.).

Shah Wali ullah's early education and training was completed in the house and most of this was done by his father. He began his teaching at the age of 17 years and afterwards he went to the holy cities of Makkah and Madina and he was benefitted greatly by many learned persons there. He was returned back to India in the year 1732 A.D .He was great and most well known and famous learned personality of his time. And he left this world in the year 1762 A.D. and who lived during the period of Khaja Rahmatullah. He left behind his well known and famous books after him. Also in the controversial matters he was adopted such way that and due to this reason the learned persons of the following sects were also accepted his views in this matter.

- 1.Sufies (Mystics).
- 2.Mullahs (One knowing the only religious lore).
- 3.Shia (Sect regarding Hazrat Ali Ibn Abi Taleb as direct lawful successor of Allah's final apostle rejecting the other orthodox caliphs).
- 4.Sunni (Orthodox Muslim).
- 5.Hanafi (Hanafite).
- 6.Hanbali (Hanbilitite).
- 7.Wahidal Wajudi (unity of existence).
- 8.Mutzala (A rationalist sect of Muslim dissenters).

9. Ashara (Orthodox school of scholastic philosophy in Islam).

In the above lines the author of this book has pointed out the above quality of Shah Wali ullah Saheb in this matter.

1. Khaja Khurd.

His name is Khaja Mohammed Abdullah but he was well known and famous with name of Khaja Khurd. He was the younger son of Hazrat Baqi Billah and he was established Sufi order of Naqshibandiya in India. He was born in the year 1010 A.H. (1601 A.D.). He was getting a chance to benefit greatly by Hazrat Mujaddid Alif Thani than his elder brother Khaja Klan. He got permission of recitation of daily practice and recital of the Sufi order of Naqshibandia from Sheikh Alif Mujadid Alif Thani. Shah Abdul Raheem who was the father of Shah Wali ullah was his disciple and devotee.

Syed Abdullah Akberabadi was the caliph of Sheikh Adam Bannuri. Shah Wali ullah's father Sheikh Abdul Raheem and his paternal uncle Sheikh Mohammed Reza were benefited by his caliphate and his favour. In the book '*Anfas Arifian*' Sheikh Shah Wali ullah Sahib mentioned their biographical information in details.

Syed Sheikh Adam Bannuri was famous and well known caliph of Hazrat Mujadid Alif Thani and there were a large number of his disciples and devotees and he was native of Bannur village which is 20 miles away from Sirhind. He was un-educated person but after his pledge (Bay' yah) to Hazrat Sheikh Mujadid Alif Thani he was memorizing the Quran and was learned many knowledges. His personality was very effective and dynamic. In his shrine there were more than 1,000 students with *Maraft* (knowledge of God) were there and for them there was available *lunger* (public kitchen) for the free food provision. Due to the large scale above arrangement Mughal King Shan Jehan was worried in this matter and for this reason he ordered him to migrate to Madina from Bannur and he was going there and left this world in the year 1663 A.D.

1. The purpose is that these pious personalities were benefitted by Khaj Khurd and who were the sons of Hazrat Baqi Billa and they were followed the Sufi order of Naqshibandiya Baqivia and not benefitted from Hazrat Mujadid Alif Thani and with his name Sufi order of Naqshibandiya Mujaddia was started. There is no weight for this objection as Hazrat

Mujadid Alif Thani was his great caliph of Hazrat Baqi Billah Sahib.

from Rohela community and for his some mistake like Satan he removed him from his court. So for this reason that Rohela person who had bad *Batin* (innermost) wrote some useless things in his writings and added the same. So for this reason some prejudiced persons thought the same as staff of *Tariqat* (mystic way of life) and like blind persons were falling down in the filthy drain of sins.

Hazrat Mujadid Alif Thani who famous and greater than the revelation of holy personalities so such disrespect from his personality should be done by him which is an act which is not be possible with him and also such act against the dignity of the Allah's final apostle is not expected from him as he was always ready to sacrifice his life on the blessed sandals of Allah's final apostle. He was always busy in the love of Allah's final apostle and also he was followed each and every step of the last prophet.

Sheikh Alif Thani who made his objections about Ibn Arabi's works which were like revelations but in his last age in his book '*Malfuzat volume three*' he was inclined in this matter and but still there were left his difference with him in only one or two matters. Like Hazrat Khaja Bande Nawaz who also inclined. If any thirsty research person will study '*Anfas Arifian*' then he will be satisfied in this matter. As the second saying will be better than first saying. The above book was written by Shah Wali Muhadith Dehlavi who was leader of re-search persons and also who was perfect in the following things.

1. Principles of Muslim jurisprudence.
2. Intellectual part of religious knowledge and its branches.
3. Natural phenomenon .
4. Miracles.

Shah Abdul Aziz was spiritual master and father of Muhadith Dehlavi and who wrote book '*Tuhfa Etna Asheria.*' Hazrat Shah Wali ullah Muhadith Dehlavi's *Tariqat* (mystic way of life) order.

Shah Wali ullah was learned education of the Sufi Order of Naqshibandia from his father Sheikh Abdul Rahim Muhadith Faroqui Dehlavi and who was perfect in the following things.1. Favour Benignity2. Knowledge. For their status of *Qutubs* (highest cadre in the spiritual pivot on axis) all people

of India were accepted the same. There are available their many miracles and revelation in history which are well known and famous. Sheikh Abdul Rahim Muhadith Farouqi Dehlavi was benefitted and got favour in *Tariqat* (mystic way of life) and attention from Sheikh Khaja Buzrug and Sheikh Khaja Buzrug was benefitted and got favour in *Tariqat* (mystic way of life) from Hazrat Mujadid Alif Thani.

On other side Sheikh Abdul Rahim was benefitted by Syed Abdullah and Syed Abdullah was benefitted by Syed Adam Bannuri and Syed Adam Bannuri was benefitted in *Tariqat* (mystic way of life) by great source of spiritual knowledge and master Sheikh Mujadid Alif Thani. There is the strangest thing that bigot persons used to say that the above great holy personalities were benefitted and got favour and passed the way of *Saluk* (mystic initiate) due to the favour of Khaja Khurd (1) because in the Sufi order of Mujadidia nobody was not able to reach its final destination. The details of Khaja Khurd which are available on the below footnote.

If suppose the above same thing is right and correct then thinking in this matter that those above holy personalities who were *Qutubs* (highest cadre in spiritual pivot at axis) of their times so why there were not able to find the details by their revelation in this matter?. As a matter of fact they have instructed their mystic way of the Sufi Order of Naqshibandia to all over the world and they preached towards this way and in this way they have given their caliphates and genealogy records to their disciples.

The bigot persons also used to say that among the Mujadids (one well known and famous Sufi order) nobody has not attained the high status of *Velayat* (saintliness) and if there is progress in them which was possible for them as they have followed their way and due to favour from that way only.

Hazrat Syed Adam Bannuri was great pious personally of his time and his following qualities are famous and well known.

1. Preaching.
2. Saintliness.
3. Qualities.
4. Favour.
5. Lineage.

Due to his above qualities and due to his light of favour and saintliness

there were many positive results were there. He was Qutub (highest cadre in spiritual pivot at axis) of his time and also who was one caliph of Hazrat Mujadid Alif Thani. And due to his light of favour and light of *Velayat* (saintliness) large group of persons were benefitted by him. He was famous for his torch of revelation and miracles. So I know 37 persons and their details are safe in my memory. All of them were sent to different places as per instruction of their spiritual master for the advising the mankind. For the proof in this matter I am submitting the names of some persons which are as follows.

1. Sheikh Qasim Saharanpuri.

2. Sheikh Hussain.

3. Sheikh Abdul Salam.

4. Sheikh Abdul Jalil.

5. Sheikh Muslim Saharanpuri.

All these above persons were sent to towards Ambala.

1. Hafiz Yar Mohamed Sarhindi.

2. Haji Shah Mohammed Sarhindi.

3. Syed Abul Fatah.

4. Syed Masud.

5. Abdul Hai.

6. Abu Naser Sheikh Abdul Baqi.

7. Sheikh Mohammed Sambotari.

8. Sheikh Ahmed Rooh ullah.

All these above persons were sent towards eastern Utter Pradesh.

1. Sheikh Burhan.

2. Sheikh Farid.

3. Sheikh Mohammed Amin Badaqshi.

4. Haji Yar Khan.

5. Sheikh Tatar Khan.

6. Sheikh Jamal.

7. Mir Maqsood.

8. Haji Mir Mansour.

9. Sheikh Omer Kabli.

10. Atar ullah

All these above persons were sent towards eastern Peshawar.

- 1.Haji Sheikh Saadi.
- 2.Sheikh Sulaiman.
- 3.Sheikh Burqurdar.
- 4.Sheikh Hafiz Shah.
- 5.Sheikh Haji Khalil.
- 6.Sheikh Yar Mohammed Gul Bahari.
- 7.Sheikh Meran Mustafa.
- 8.Sheikh Saadi.
- 9.Sheikh Yar Mohammed.
10. Sheikh Hamed.
- 11.Sheikh Abdul Khaliq.
- 12.Syed Ba-Yazid.

All these above persons were sent towards surrounding of Lahore. Other than above persons, the Sheikh's caliphs and disciples of the caliphs in a large number were attained their goal due to favour and were benefitted by the advices of Sheikh Adam Bannuri. Due to no space in this small book to mention their details which is not possible in this matter as the number of his disciples was reached at 3,00,000 numbers and among them 70,000 persons are famous and well known as pious personalities of their time. If somebody will not accept the favour of *Batini* (innermost) of Naqshbandi pious personalities and say it as the effects of actions then so their thinking in this matter will be termed as their silly talk due to their in-appreciation and as well as due to reason of not knowing their condition and as well as their knowledge of holy and great personalities.

It is a fact that the following things were obtained by Sheikh Syed Adam Banuri in the world of the *Missal* (platonic world of ideas) from Hazrat Fatima (holy prophet's daughter Hazrat Fatima).

- 1.*Qatam Khaja Gan*. 2.*Isteqarah* (augury). 3.*Amal* of (acts) *Bismillah*.

Also some other acts of exertion for *Batini* (innermost) were added in the above acts. But such above acts in the books of the followers of this line of saints and also in their sayings of *Saluk* (mystics) are not available there. But all acts are taught hidden as per the saying to keep the secret otherwise it will be disclosed.

The other thing in this matter is that if intoxication of these holy personalities is the results and the effect of these acts then these

personalities after intoxication and in consciousness why they remain always in their lives on condition of intoxication. They always keep their lips open for the last sip and against this matter the intoxication due to the acts and upon its relief these persons will feel un-easiness in this matter and like persons of grief and persons of Mirgi (epileptic) disease patient they feel in condition of grief and sadness and they pinch their chests. If they come in the field of babbling and in boast then there will be no surprise in this matter that they will be killed by arrows of the looks of the endeavours of pious personalities.

The strange thing in this matter that *Qazi* (judge) (1) who was custodian of the mausoleum of Syed Abdul Quader Aurangabadi and whose poetic name was Mehrban and Fakhri and his famous and well known books are as follows. 1. 'Kamal Meherbani.' 2. 'Asalul asul.' 3. 'Kajul Jawaher'

1. Mir Abdul Quader and his poetic name was Meherban. He was born in the year 1151 A.H. (1738 A.D.) in Aurangabad city. He has learned Arabic and Persian by Azad Bilgrami. His father Syed Mohammed Sharif was a disciple and caliph of Moualana Fakher uddin Dehlavi Saherwardi Chisti. Upon death of his father he was become *Qazi* (judge) of Roudah of Khuldabad. In last time of his age he was benefitted in the company of Shah Fakher uddin Aurgangabadi. Afterwards he becomes a courtier of Nawab Asif Jah's minister Rukun Doulah. He has used first time his poetic name as Rangin and then Esar and in the last he used poetic name Meherban as per advice of Ghulam Ali Azad Bilgrami. He wrote many magazines in poetry and in magazine '*Kajal Jawaher Fe Manaqib Sheikh Abdul Quader*' there are 15,000 lines of poetry in it.

Despite of his claim of *Fakir* (darvish) and *Fakhri* (indigence) and he has left justice and fair play without care of his position and status with the very prejudice he wrote about great Sheikh of his time Hazrat Alif Mujadid Alif Thani and also made objection about works of revelations of other holy personalities of the Naqshibandia Sufi order in this matter. Like trash he has used his tongue in this matter. Specially about the Sultan of Deccan (South India) Khaja Gesu Daraz he has written many pages with disrespect in this matter. The extract of one line from such writing is as follows. "That Syed Mohammed like his Gesu (long hair) has caused impudence in this matter .

In short this inexperienced writer and like a un-ripe fruit who possess the qualities of sour grapes think himself as *Fakhri* (indigence) and more in this matter. Among the personalities of revelation no one would never dare to disrespect these holy and great personalities of their time also they were not broken their mirrors with respect with the stones of taunt and convulsion.

Continued from previous page, in the Divan (collected odes of single poet) *Gazal* (ode) there are 5, 000 lines of poetry. He wrote many magazines in prose and poetry. He went to Madras in the year 1199 A.H. (1785 A.D.). Nawab of Arcot respected him greatly and constructed for him shrine building in Melapur village and where he was busy there in the teaching and preaching work till his death in the year 1204 A.H. (1790 A.D.) and he was buried in the shrine area and till now his work of teaching and preaching is continued there. The *Mashaiq* (learned persons) of this order are well known and famous in Madras as Fakhri.

Abu Saeed Wala who is author of this book differ with him due to his writing of his objections in the above books about *Mashaiq* (learned persons) of the Naqshibandia Sufi order to which he belongs. The author belongs to Naqshibandiay Sufi order and Meherban also belongs to the Quaderia Sufi Order and these two orders are famous and are popular in the Madras area. In this matter there may be some misunderstanding with him which resulted for the above problem and difficulties.

The translation of some lines of poetry of Meherban is as follows.

The commanders of caravan of Khajgan (spiritual master) of Naqshbandiya having possess very strange dignity and so for this reason they will take the caravans to the Holy Harem (grand mosque) of Makkah by secret ways. All tigers (holy persons) of Allah are fasten with this chain and the fox will not dare and will be helpless in this matter to break the chain by her cheat and fraud.

It is necessary here to clarify that the holy saints of Naqsbandiya used to follow the method of attention which is as follows.

That they with their power of spiritual and courageous they used to bring their disciples and *Saluk* (mystics) from the temple of ego and try to send them in the tavern of *Wahidat* (oneness) and so there will be intoxication due to the result of the nearness. So un-consciousness of the disciple is due

to the reason of nearness only. As the beggar or other poor and needy person when will reach in place of rich persons then he will be getting lost there and he will not understand anything in that matter.

The great holy personalities of the Sufi order of Naqshibandiya used to follow their rules to the conception of *Ya Basir* (The All-Seeing) to level of confirmation and when they look at any person then due to such look he will become un-consciousness. So this is included in recital and not belongs to acts.

39.

Local person's behavior with Khaja Sahib during his journey of Makkah and Madina.

During his journey of Makkah and Madina when he will reach to any place or valley then people of the place used to think his arrival as great grace and unexpected blessing and like true devotion of the disciples they used to make efforts for his service as a matter of fact nobody did not know him nor he did not ask anything from them.

40.

Bedouin's behavior in Arabia

In the Arabian valleys he used to wear fine and costly dress and used to travel with important goods and money peacefully without any hindrance and problems as well difficulties there and no robbers will not dare to do any harm to him and on the contrary the Beduins used to welcome him for the grace and blessing from him.

41.

Khaja Sahib's refusal for alchemy

During his travel and tourism in the Arabian area many of the alchemist of Western countries upon considering his high level personal attributes and good qualities so they were tried in this matter to teach him the same but like mercury and eyes of fire he did not like their offer in this matter. He told that this *Fakir* (darvish) will not like except the love of Allah who is his

real friend and also he like his friend's (Allah's final apostle) love of great elixir and do not want any other thing. The alchemists used to follow the policy of miserliness and so they do not give the formula of alchemy to other persons and for this reason even the father will not teach alchemy to his son and also the father do not teach this formula to his son so for others it will be impossible and difficult matter. It may be a trail of Khaja Sahib in this matter from Allah like in the *Meraj* (the holy prophet accession) night in which for the trial of the prophet two worlds were decorated with divine lights and were presented before him but Allah's final apostle hasn't shown his interest and attention in that matter and he was proceeded straightly towards the throne of God and it means his sight was not lost on his way and he was not tempted in this matter.

42.

Teaching of knowledge of Zaheri (manifest) to the disciples

During the teaching time of the disciples he will bring rare pearls of truth and knowledge from the sea of lustrous of Mohammedi (of prophet Mohammed) in his handful and distribute the same. As a matter of fact he was not a swimmer of the sea of knowledge of theory (manifest). The story is that where there is love of the sun is there then the light of a lamp will not be required there. The translation of the couplet in Persian is as follows. "It is right that it will reveal the condition by the tongue but it is better that it will bring more light of the love for not saying anything by the tongue."

43.

Khaja Sahib's knowledge of doctrine of unity of existence and Mujabbira school of thought

Khaja Sahib's knowledge of the doctrine of unity of existence and the Mujabbira school of thought which believe that man has no freedom and is only a tool in the hands of God and so he was perfect in explaining these thoughts by theoretical knowledge or by ecstasy and so in both these methods he was perfect master.

It is noted that for *fakir* (darvish) it is compulsorily that he should know the details of the above matters because these matters are like five fingers of hand of *Touhid* (oneness). Specially to know about the doctrine of unity of existence it is exactly as obligation because this matter is the foundation of other doctrines. In the Shariat (Islamic) law it is *Shirk* (infidel) of belief of two Gods and in this same way two numbers of *Wujūd* are being or existence is *Shrik* (infidel) in the Tariqat (mystic way of life) is *Kufer* (infidel). Khaja Sahib was very perfect in explaining the following doctrines.

1. *Maiyat* (company).
2. *Indraj* (insert)
3. Novelty of examples

44.

Humility and politeness of Khaja Sahib

Khaja's Sahib never sits on the carpet or bed spread or with the support of a pillow and not kept before him spittoon and never used to see the standing of his servants but like stars used to ask them to sit in his meeting place and who used to sit on a wooden bed like the throne of God and always he will use to be away from the desires of the soul and used to suppress his desire and wishes.

45.

The Style of equality of Khaja Sahib

When he will use to attend feasts and when there will be too much respect and consideration as well as hospitality for him then he will use to become angry and upset in this matter. If there will be equal treatment of all persons like a morning breeze then he will be used to be happy and his face will become fresh like an open flower. In his meetings like heavenly paradise in which all small and big persons will be benefitted by his shower of cloud of mercy equally without any discrimination there. On his dinning cloth all persons will be benefitted equally due to kind attention and care .

46.**The Contentment of Khaja Sahib.**

He was like the phoenix of height of contentment. And he was away from the world and its luxuries and comforts. For the search of worldly benefits he never troubled his wings towards the worldly rulers. The ruler of Kadpa late Abdul Halim was always used to desire that Khaja Sahib should select some place so that he can do his service as per his status and position. But he was rejected his request and never agreed in this matter.

47.**Khaja Sahib did not like the company of the rich persons**

During his stay in Kadpa late Nawab Abdul Majid Khan and Abdul Hamid Khan always used to come to kiss his foot for the sake of felicity and as they had complete faith in Khaja Sahib. But Khaja Sahib has forbidden them to come to visit him and he ignored them and he used to abominate with their meeting.

48.**Khaja Sahib did not accept the offer of Saikal village**

Amiral Hind (1) Wala Jah has sent one letter to Khaja Sahib through his caliph Mohamed Sibgat ullah alias Bawa Sahib from Tirchanapalli to accept Saikal village but he did not accept his offer in this matter and he has thrown his letter like waste paper in the corner of his house.

49.**Nawab Abdul Saeed Khan's request to become his disciple**

Nawab Abdul Saeed Khan of Ganji Kota has sent his letter to Khaja Sahib with much inclination that “ Since long time there is desire in his heart to see him and wanted to become his disciple due to his too much devotion in this matter.” Khaja Sahib has replied in this matter that if your are having real devotion and love with me then to become disciples of his caliph who

is posted in his area for the teaching and preaching work of the persons and to incline towards him is like to make pledge (Ba'yah) to him in this matter.

1. Amiral Hind Mohammed Wal Jah was the Nawab of Arcot and he was the third son of Nawab of Nazim Payan Ghat Arcot Nawab Sirja Doulah Mohammed Jane Jahn Anwar Uddin Khan Bahadur Shamat Jung.

50.

Nawab Munawar Khan's request

Nawab Munwar Khan Nazim (ruler) of Kurnool has written to Khaja Sahib with great devotion that like Ayat (verse) of mercy to please enter in the outskirts of town Kurnool with glorification there so that the fields of hearts of Muslims will be well-watered and also this devotee will get his fruits of wishes and desires in this matter. But Khaja Sahib put his letter on the ground like winter leaf and did not accept his request.

The purchase of land and its rehabilitation.

After some days Khaja Sahib has purchased some plots of barren land which were removed from agriculture as per Islamic rule from late garrison commanders of Udgir Fort Bader uddin Ali Khan and Syed Abdul Quader Khan and rehabilitated these lands and named all plots differently. Like the light which live in the heart of Arif (one having an intimate of knowledge of God) in the same way Khaja Sahib was settled down in Rehmatabad to bring back the largest number of misguided people on the path of guidance and was taken the large number of persons towards their goal.

51. Demise of Khaja Sahib.



He was ill for the period one month due to some effects and development of an abscess in between his ear and cheek area. He left this world on 26th Rabbil Awwal in the year 1195 A.H (1781 A.D.). On Friday night at the time of Maghrib (sunset) prayer in the fort of Udgir. His dead body was taken to Rahmatabad during the night by his servants, and on the next day it means on Friday he was buried in the courtyard of the mosque of Rehamatabad. On his mausoleum there is always dismount of the grace of Allah.

Khaja Sahib's adopted son constructed his mausoleum

The person of good qualities Mirza Shujat Baig who was his adopted son of Khaja Sahib and who was well known and famous *Madarul Maham* (some one's deputy for important job) and who was responsible for administration with Khaja Sahib and he was constructed the beautiful mausoleum building of Khaja Sahib over his grave as per Bi Bi Sahiba's instruction and which has become a great center of the visitors and where there is always lights of Allah are available and dismounting of the grace of Allah. In this matter the translation of one couplet from Persian language is as follows. "As the *Kabatullah* (house of Allah) in Makkah is the center of the world and in the same way on the forehead of the world it is situated Khaja Sahib's mausoleum."

If I would say the mausoleum of Khaja Sahib '*The Globe of Sea Mercy*' then it will not be wrong. Due to one shower of blessing of

circumambulation around it will remove dust of thousand sins. If I compare it with a tear of a lover then it will be not wrong in this matter. Due to the humidity of its visit the tree of love will develop in the heart of the dishearted persons. The pure soil of the shrine which is source of cleanliness. So performing of the *Tamum* (dry ablution) here with the pure dust of the mausoleum is permissible as obligation even the availability of the water for the persons of *Tariqat* (mysticism). Also this mausoleum is the garden of angels and in this matter there is no doubt at all.

Date of death from Quran.

Khaja Sahib's disciple and great Sheikh of his time Maulavi Shah Wali ullah wrote one Arabic poetry of great sorrow and grief on the sad demise of Syed Khaja Rahmatullah Sahib and its translation is as follows.

“ Due to demise of Khaja Sahib our hearts are sad.

Due to his separation there is passing of the blood from our eyes.

There is too much blood which was flown and was available on the eyebrows and on pupil of the eye.

We could not recognize him as he was deserved in this matter.

He was like a sun who was rise on the people. ”

As per Quranic words of '*Rahmati Wasti*' his date of death is available.(1)

1.Khaja Rahmatullah was died in the year 1195 A.H. But by adding the numbers of the date of death, the death year will be available at 1194 A.H. But due to the rules of history to ignore or add one number is allowed in this matter. Like the author of this book who was calculated the year of its publication of the book' *Bahar Rahmat*' (The Sea of Mercy) as 1240 A.H. But his disciple Maulavi Murtuza Ali Khan Bahadur in Persian and Arabic derived its year of publication of this book as 1241A.H.

Third Part

Miracles and revelations of Khaja Sahib

1.

The event of Hazrat Mohammed Shafi of Kukan's pledge

Hazrat Mohammed Shafi who was a resident of Kukan. He was left worldly desires and greed. He was away from human population for a period of 12 years and lived at the shore of the sea and he was used to busy in the hard and tough mystical exercises. His piousness and worship was reached to a higher level. So for this reason holy heavenly persons are envious of him in this matter. As per instruction of Allah, Khaja Sahib went to see him at his residence like *Qizher* (highest cadre in spiritual pivot at axis) and he saw his door of the room which was closed there.

So again he went to the door and saw the door of the room was closed. Due to this reason of his helplessness in this matter he sat there and began his heart's attention towards his heart and for this reason he came out of the his room. Upon seeing his holy personality suddenly he kissed his foot and Khaja Sahib included him in *Tariqat* (mystic way of life). Upon the completion of the stages of *Saluk* (mysticism) he was awarded his saintly dress (*Qirqa*). At the time of his return from there Khaja Sahib was advising him to marry and for the commencement of teaching and preaching work. Upon his sitting on the crown of teaching he was favored and benefitted the large number of persons and large number of persons were got benefitted due to his attention and endeavours. It is said that he performed many of his miracles. After some years he was married as per instruction of Khaja Sahib.

2.

Starvation in Kurnool

During Khaja Sahib's visit of Makkah and Madina Allah's final apostle like provisions for the journey has honoured him to grant in the Platonic

world of ideas and instructed him to commence for the miracles. But due to starvation of Kurnool Khaja Sahib was shown his miracle in the world.

Once there was severe starvation in Kurnool and due to this problem and calamity many persons were died and animals were also in worse condition. So Nawab of Kurnool Alif Khan son of Ibrahim Khan was upset and worried in this matter. So he was requested by the *Fakir* (darvish) and *Mashaiq* (learned) persons of their time to pray for the rainfall but there was no result at all. So for this reason Nawab Sahib was very upset and worried in this matter like fish without the water. One day one *Majzob* (one lost in divine meditation) who has told Nawab Sahib like lightning strike that “ Stand and go to see Syed Rahmatullah and due to his one attention your desired will be fulfilled.” So Nawab Sahib has inquired his servants who is Syed Rahmatullah and where he is used to stay ?. The servants told him he was in government service and working in some cavalry division.

Upon this information Nawab Sahib stood suddenly and mounted on his elephant like cloud which used to go towards the sea of mercy. Before arrival of Nawab of Kurnool Hazrat Syed Rahmatullah sahib spread blue sky color pal which is used to cover the horse as a mat on the ground and put on it one Khogir (stuffing of saddle) like a pillow. Upon watching his un-usual thing so the persons were surprised in this matter. So Khaja Sahib told them that one ruler is coming there and to welcome him he is arranging the same and at the same time they heard the was sound of Naqara (drums). So Khaja Sahib went outside with other persons and saw that Nawab Sahib was reached there.

As per tradition of time Khaja Sahib bend like a branch of fruits for Salam of Nawab Sahib. When Nawab Sahib looked at him like a drop of cloud so Nawab Sahib was jumped from his elephant and run towards him to kiss his foot. Then Khaja Sahib holds his hand and took him into his place of residence and asked him to sit on the mat. The Nawab Sahib has requested him in supplication for the rains. Khaja Sahib told him that “ Allah is most helpful , the cause of causes and Merciful and due to his general mercy it is sure that soon the cloud of mercy will be there and due to this reason it will well-watered of the cultivation of the hearts of mankind. The Nawab Sahib asked him when there will be a possibility of

the rain fall.? So for this reason Khaja Sahib was becoming upset and angry in this matter and told him that he did not know the intention of Allah so he did not know when there will be rainfall?.So Nawab Sahib becomes silent and took his permission to leave him.It so happened that it rained heavily while the Nawab Sahib was still on his way back home after his meeting with Hazrat Khaja Nayeb-e-Rasool. And Nawab Sahib reached back his residence after passing through knee level water. From that day Khaja Sahib left his service and was took his balance salary of Rupees 150 from Nawab Sahib and sold away his two horses and spend all money in the charity and proceed towards Makkah for Hajj pilgrimage on trust of Allah.

3.

An event of Hazrat Zia uddin Imami

Authors' paternal uncle Hazrat Zia uddin Imami who was suffering from some problem of heart since nine years but he never gets the chance to explain the same to Khaja Sahib. Once due to out of control in this matter and he left his house and he went into the presence of Khaja Sahib and explained his details of anxiety and un-controlled conditions so Khaja Sahib (1) was asked all persons to leave him who were present there and took him into his closet and asked to close the door. Upon close of the door he asked him to sit before him and to start meditation by closing his eyes. During meditation author's paternal uncle was opening his eyes without Khaja Sahib's permission and could not find him there. Due to the horror he was beginning to shiver and for this reason he was becoming un-conscious and when he was become normal he was finding his gem of aim was in his hand.

4.

The event of Maulavi Mohammed Nayeem Shahinwari

The great learned person Sheikh Mohamed Ali has mentioned in his book about Maulavi Mohammed Nayeem Shahinwari that he was well known and famous for his worship and mystic exercises. I left the Shahinwari village with great devotion and love like a nightingale goes to garden

went into the presence of Khaja Sahib and requested him to pledge him but he was not considered my request and so for this matter long time was passed and I was disappointed in this matter.

One day I thought he was un-necessarily there and in the spring of *Peeri* (spiritual master) and *Murid* (disciple) his position has become like winter effected thing and without result and facing there disrespect. Upon thinking the above as per usual practice I went to see Khaja Sahib and at that time the above ideas were there in my mind. Khaja Sahib looked at me and told me in your house also there is a system of *Peeri* (spiritual master) and *Muridi* (disciple) so why you have not cared in this respect and why did you are facing such troubles in this matter. Upon hearing this I was worried in this matter and like the leave of winter season I was falling down on his foot and without any control I have given my hands for the pledge so Khaja Sahib with great affection was entered me among the circle of *Tariqat* (mystic way of life) and he was given advise of *Saluk* (Mysticism).

5.

The request of Qazi Mustafa Ali Khan

Maulavi Irtaza Ali Khan Khusnud (1) and who was great learned person said he was heard by his father Qazi Ghulam Mujataba who was well known as Mustafa Ali Khan Mukhtar Jung Bahdur Khusdil (1) that Nawab Amir al Hind Wala Jah who was relative of his father has sent him to visit Khaja Sahib for his prayer for the fulfillment of his desire

1.Chief Mashiq of learned persons Maulavi Irtaza Ali Khan Bahadur was son of Mavlavi Mustafa Ali Khan Bahdur Khushdil and his poetic name was Khusnud and he was born in the year 1198 A.H. (1784 A.D.) in Gopamiu. He was completed his early education by his father and by other persons and he went to Lucknow at the age of 15 years. After death of his father he went to Sindalia and he was becoming a student of India's great learned person Moulana Hyder Ali Sindalavi and learned many knowledges by him. He was there in Bilgram for a period of seven years and he was becoming a student of Malawi Mohammed Ibrahim Malabari there. He was

becoming the disciple of Syed Shah Nasir uddin Sadi Bilgrami and pledge to him and obtained saintly dress from him. In the year 1220 A.H. (1805 A.D.) in Madras he was appointed to the post of his father and he was busy there in teaching as well as in writing books. In the year 1230 A.H. (1815 A.D.) he was entered in the service of late Nawab Sahib in the department of higher judicial verdicts and in the year 1235 A.H. (1820 A.D.) for some reasons he left his service and some days he spent on the trust of Allah. In the year 1244 A.H. (1828 A.D.) he was appointed as Chief *Qazi* (judge) of Madras. He went to Hajj pilgrimage in the year 1268 A.H. (1862 A.D.). The compiler of book '*Gulzar Azam*' was his disciple. He left behind him many books. In the year 1270 A.H. (1854 A.D.) he was died in the ship while on his return back from Makkah and his debut (coffin) was taken down into the sea.

2. Mustafa Ali Khan Bahadur Khusdil and his name was Ahmed Mujtaba but he was famous with his father's name Ghulam Mujtaba. He was born in the year 1173 A.H. (1760 A.D.) in Gopamu village which is near Lucknow. He was completed his early education under supervision of Malawi Rahim uddin Gopamavi and he was also obtained knowledge from Maulavi Ghulam Tayeb Bihari and Moulana Haider Ali Sandelavi. He was made a pledge (*Ba'yah*) to Syed Shah Ghulam Peer bin Syed Shah Yasin Bilgrami and obtained from him the caliphate of four Sufi orders. In search of service he went to Madras city in the year 1200 A.H. (1786 A.D.) and he was entered into service of Nawab Wala Jah and many times he went to his native place and come back there. He was appointed as *Qazi* (judge) of Tiruchinapalli. Afterwards when the post of Chief *Qazi* (judge) of Madras was vacant then he was appointed to this post. He was died in the year 1234 A.H. (1819 A.D.) and he was buried in the courtyard of mosque of Mutialpet beside of his father's grave. He was well known and famous in Persian poetry and he used poetic name Khusdil.

and wishes. Also it is known that Afzal uddin Mohammed Khan who was his cousin brother and was a disciple of Khaja Sahib. He sent the following message to Khaja Sahib through him. "That for the sake of your kind authority my many desires are settling down but there is no blessing at all

in this matter. Hope that you will kindly reply in this matter for which I shall be obliged to you in this matter.”

When Mustafa Ali Khan was reached Rahmatabad and he was in his presence of Khaja sahib when he was sitting among the group of holy personalities like pupils of the eyes in the courtyard of the mosque. Upon seeing him before he could say something Khaja Sahib recited the following Persian couplet and its translation into English is as follows. “This poor *Fakir* (darvish)’s hands are helpless and he cannot do anything except he will pray with a true heart in this matter.” And he said further in this matter that he will try and pray in his favour, but there will be no result at all in this matter. As your mother’s cry of pain’s cold wind is becoming like winter in his favour and it is causing to dry my prayer’s tree.

On this occasion he recited some five couplets in the Persian language and its English translation is as follows.

1. The persons who know the invisible things so they are known as special persons and who are detectives of the heart.
2. When there will be any thought in some person’s heart then that thing will be revealed to the pious personalities.
3. The number of feathers and details of the flesh of the bird’s body and its evaluation of these things will not be kept secret by the falcon.
4. The person who knows revelation of the secrets of God then there is no reality of the secrets of the creatures before him.
5. If some one’s flight is there in the angelic world of the skies and for him there is no difficulty to reach in any part of the earth.

In the year 1200 A.H. he was entered into service of Wala Jah and it seems to be wrong as Sheikh Rahmatullah was died in the year 1195 A.H. (1781 A.D.). So how Wala Jah has sent his messenger to Rahmatabad in the presence of Khaja Sahib. The reference of this year is available in the book ‘*Gulzar Azam*’. It seems that Khusdil was entered into service of Wala Jah in the year 1193 A.H. (1779 A.D.) or 1194 A.H. (1780 A.D.)

6.

Details of expenses and expenditure of Khaja Sahib

Whenever the clerks of Khaja Sahib used to check the annual accounts of shrine income and expenses and they used to find large amounts of expenses than the income.

7.

Blessing of Khaja Sahib on the food items

The author was heard by high level pious personalities and also from Sufi Master Maulavi Shah Mohammed Rafi that it was seen many times that upon distribution of food as per number of persons who will present there and when if there will be arrival of *Mashaiq* (learned persons) and *Fakirs* (darvish) used to come there in large number then Khaja Sahib used to cover the cauldrons with cloth. Upon asking their report of condition Khaja Sahib himself used to take out food items by his hands from the cauldrons and used to distribute the food to all persons and in this way he will satisfy all persons in this matter and still food items will be remain there in balance.

8.

The Wonderful event of Hajj journey

There is one servant of Khaja Sahib and his name is well known and famous as Kabir Mohammed and he was used to tell one wonderful event for which the persons were surprised upon its hearing in this matter.

That Khaja Sahib used to travel in desert places in Arabia where there will be no populated areas were available without any convenience and food and water were not available continuously for three days and he used to walk very fast like winds and he was used to run behind him like dust of the caravan and when due to weakness he was tired and due to hunger and thirst were caused him big problems so for this reason once he was to fallen under a tree there and requested him that his courage is

not permitting him in this matter so for this reason he is unable to walk further. So he told him that “Be patient in this matter Allah is The Sustainer and his skill is known as Sustainer.” During that time I was sleeping there. When Khaja Sahib woke him for *Eisha* (night) prayer and upon his wake up he was found himself in the mosque and where the Muslim community persons were ready for the congregational prayer so he was also joined with them in the prayer along with Khaja Sahib after ablution.

After the prayer one person came there and who was brought with him fine and delicious food items in a tray. Khaja sahib , myself and other un-known persons have eat full food items with satisfaction in this matter. Afterwards Khaja Sahib told himself that if he need some food items, then he can take some food items from remaining food items for the next day use and after this event he was sleeping again there like before. When he was waking up in the morning then he was found himself in the dangerous desert under the tree in the same place where he was slept before. Upon watching the condition he was surprised greatly in this matter. Khaja Sahib had looked at me and had instructed me not to inform the details in this matter. So the servant did not disclose the details of this event till his death and was keeping the secret in his chest and at his last moments of his life in rural areas of Nandial this secret was known to the persons who were present there.

9.

Martyrdom of Nawab Nasir Jung

The ruler of Kurnool Nawab Bahadur Khan (1) has sent one letter to Khaja Sahib to inform the good news in this matter. Khaja Sahib upon looking the letter which was like his *Nama Amal* (record of deeds) was very upset and angry in this matter so he wrote

1. The ruler of Kurnool who has enmity with Nasir Jung and he wrote one letter to Khaja Sahib upon Nasir Jung’s martyrdom with much pleasure and happiness and he has informed him the event for which Khaja Sahib was very upset and angry in this matter so he wrote back side of the letter which

is as follows.

“ That your un-purged and mean soul has spilled the glass of your respect and honor. If Allah wills within the short period of two month’s time due to punishment of this bad deed your head will be cut like the branch of the grape tree.”

10. The sinking ship

Once he was in sitting position and in an unusual manner he suddenly cried in loud noise and he was jumped from his place and due to this reason his robe’s sleeve was torn with his hand. Mohammed Hussain Makki who was his clerk and who was present there at that time and due his uneasiness and in the uncontrolled condition he asked him the facts in this matter. Khaja Sahib like heat of the sun and saw him with his majestic look and told him that the condition of *Fakirs* (darvish) will not remain in the same condition always. So it is required of good manners that one should not to investigate the events without thinking. Due to the heat of his anger the clerk was melted like ice pieces. On the 8th day he was fell on the foot of Khaja Sahib and he was requested to forgive him in this matter. As he was a cloud of mercy so he like the water of kindness he has ignored his mistake in this matter and he told him the details which are as follows.

“That a merchant ship was entered into the whirlpool and it was near to sink there into the sea but the owner of the ship suddenly was crying for our mercy and he was requested our help in this matter. So when we know the details then we have taken the ship safely and soundly to the seashore”.

After some days of disclosing of the ship’s event by Khaja Sahib the ship merchant came to Rahmatabad like a torrent with a number of gifts and presents and saw Khaja Sahib and explained him the all details accurately which were happened on the ship in the sea due to whirlpool problem and the same details which were already explained by Khaja Sahib in Rehamatabad.

11.**Friday routine of Khaja Sahib**

After taking a bath on Friday his routine was used to wear white saintly dress and used to anoint scent well and also used to comb his beard and put antimony on his eyes and he used to go into his room and closed it and within seconds he used to reach Makkah for Friday prayers there and used to return back from there into his room and will open the door and attend Friday prayer in Rehmatabad. Khaja Sahib's reason of delay in this matter which was added in this book by this humble person.

12.**Khaja Ahmed's formula of alchemy**

Alchemist Khaja Ahmed who was like silver and who used to travel in the world and due to his long travel and trips his nature of his heart was changed. But at last upon his pledge to (Ba'yah) to Khaja Sahib he was becoming like pure gold. One day he was given his formula of alchemy which was proved as successful number of times on the touchstone to Khaja Sahib with sincerity and humility. Khaja Sahib took the formula from him and has asked him three times whether he has given him with sincerity and humility? And he replied 'Yes' with sincerity with humility in this matter. After some days Khaja Ahmed for the fulfillment of some desires wants to make gold with his used formula but despite of his try of 1000 times he was not become successful in this matter.

13.**Khaja Sahib was angry for the delay in food preparation**

Khaja sahib's wife was most pious personality of her time and her name was Habiba Khatoon but generally she was very famous and well known as Bibi Sahiba. As per practice he will not touch the food items till the end of eating of his guests in his house. One day there was some delay in the distribution of food among travelers. It is well known fact that *Arif* (one having an intimate knowledge of God) who knows everything. So for this

reason he went to his palace urgently and asked his wife the reason of delay in this matter. So she told him that breads are not yet ready. Upon hearing this he was becoming very angry and upset in this matter and he was pouring hot soup (ash) on her hands with a big spoon and was cautioned her that till the eating of his travelers the eating of his food is harm (illegal) for him. At that time she was afraid and thought that her two hands were burnt down completely. But there was no damage at all to her hands in this matter due to his miracle and it was happening that somebody has poured very cold water on her hands.

14.

Khaja Sahib's crossing of the rising river

When Khaja Sahib was returning back from Payanghat journey and at that time in the river of Tirchnapalli there was a flood like *Noah's Deluge* and for this reason all travelers were staying there and also there were no boats available there. The ruler of the area was standing there like a flower and he was very worried and upset due to the above reason and he was standing there like straight tree of cypress at the bank of the river. Khaja Sahib went into the western side of the river by foot and without wet of his foot he was crossing the river. Upon watching this condition one Hindu person who was standing there at the side of the river and who thought that the river is shallow there so he can cross the river from there fast and so he went there in the river and began dipping and with great difficulty and endeavour he was escaping from there and he was saved his life from the rising

15.

Peculiarity of Khaja Sahib's pure body

Mirza Shujat Baig who was known for his good habits has mentioned that nobody has not seen Khaja Sahib's body in naked condition. Whenever Khaja Sahib used to go to the bathroom he will used go there and he always he used to massage his body and but he could not see the other body parts of his body except his face. At the time of massage on his backside, arm, chest, stomach he was used to find touch with his hands and upon watching

carefully he could not never able to see his full brightness of his body.

Part VI. The details of disciples of Khaja Sahib

1.

Hazrat Syed Murtuza

He was great pious personally of his time and he was the first caliph of Khaja Sahib and he was resident of Adoni. As a matter fact he was obtained caliphate of Khaja Sahib after Hazrat Maulavi Shah Mohammed Rafi uddin. He was famous and well known for the following things.

1.High level status

2.Noble.

3. *Qutub* (highest cadre in the spiritual pivot on axis)

4.*Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima).

Due to the hard work of meditation his head was coming in the hanging condition on the right side of his shoulder. Khaja Sahib used to pay his too much attention and care towards him. When Khaja Sahib used to hear his news of arrival to Rahamatabad then used to post men everywhere from a distance of one Farsanq (One Farsang = 6.24 KM) from there to enable him to know the details of good news about his movement step by step and at that time he was used to wear a white dress and put antimony in his eyes and will used to stay there in the courtyard for his welcome with great happiness and pleasure. When Syed Murtuza will get the opportunity to visit Khaja Sahib then he used to fell down on his foot like ripe fruit. At that time Khaja Sahib urgently used to lift him from the ground and embrace with his passion and enthusiasm and used to start talking to him with love and affection. Up to his stay in Rehmatabad Khaja Sahib used to take him after *Eisha* (night) prayer for meditation which will continue up to midnight time and at that time there will be no permission allowed to

other persons to visit Khaja Sahib. At the time of his death Khaja Sahib has given him three betel-leaves and two betel-nuts. He left this world after five years of death of Khaja Sahib on 20th Jamidul Akhir in the year 1200 A.H. (1786 A.D.) in Adoni. My teacher Moulavi Mohammed Baquer Agah wrote one best poetry about him and in its last line his date of birth is available.

2.

Hazrat Shah Mohammed Sibqatullah Bawa Sahib

He was famous and well known for the following things.

1. Miracle.
2. Revelation.
3. *Asrar Gaib* (revelation of invisible things) and evidence.
4. Islamic law.
5. *Waru* (abstinence).
6. *Arif* (one having an intimate knowledge of God).

He was famous with his name of Mohammed Sibqat ullah in general persons and he was a resident of Nellore village. He was always found busy in meditation and observation. His genealogy record was connected with Hazrat Abu Baker Siddiq. He was died in Nellore and he was buried there.

3.

Hazrat Mohammed Sarwar

He was famous for the following things.

1. *Velayat* (saintliness).
2. Revelation.
3. Miracles.
4. Endeavours.

He was the grandson of Haji Shahbaz. Among the disciples of Khaja Sahib he was famous and well known for the following things. 1. Effective and fast attention. He was used to make suddenly unconscious all people who will present in the meeting place. Due to his favour, which was like the

sun so there were benefits available to one world and for this reason he was bright and lustrous like the moon and due to this reason everybody will use to obtain the position of faith as per his capability . He left this world on first Jamad Akhir and he was buried in Nellore.

4.

Mohammed Sarwar's miracle

In the beginning Syed Mohammed Asim Khan Bahadur Mubaraz Jung one day inclined towards him so he was given him the good news that if Allah wills he will become *Maderul Maham* (person in charge) of Alka Karanatak. So after some days as per his saying the desire of Mubaraz Jung was fulfilled. When this news reached to Khaja Sahib so for this reason he was very upset and angry with him and addressed him that for *Fakir* (darvesh) it is not good for him that he should disclose the matters of the invisible. For this reason due to his fear Hazrat Mohammed Sarwar began to tremble with fear like shadow and fell down on his foot and suddenly started weeping. Khaja Sahib upon watching his groan forgave him in this matter and due to his kindness.

After some days due to devotion Mubaraz Jung send him provisions and necessities of the journey and convenience and in this way he was arranging his travel arrangements and has requested him to visit to Madras. In helpless condition Hazrat Mohammed Sarwar went to Port of Madras and he was staying in the palace of Nawab Sahib. Where Nawab Mohamed Ali Khan Bahdur Wala Jah when he was heard of his great fame of great endeavors visited him and requested him for his prayers for the conquest of Fort of Tanjur as this fort was besieged by his army since long time but there was no success at all in this matter. Hazrat Mohammed Sarwar as per saying that man is a composition of mistakes and forgetfulness has ignored Khaja Sahib's instruction in this matter and he told him that his desire will be fulfilled soon. So he has informed them the good news in this matter and the fort was conquered on the same day which Hazrat Mohammed Sarwar was declared its day of conquest and the news conquest of Fort Tanjur suddenly reached for him. Upon this event he went to Rahmatabad to kiss the sill of the door of Khaja Sahib but he was turning his face away from

him. So for this reason his light of innermost was no more with him and it was becoming black like an extinguish lamp and even from his white dress there was seen darkness in this matter.

As per last his mistake he was requested for his beg of pardon and submitted his apology and regret and explanations on this matter but there was no result at all. Whoever has recommended in his favour but Khaja Sahib did not accept his recommendation in this matter. Due to not finding attention of Khaja Sahib and due to his disgrace he was fed up in this matter and so he left Rehmatatabad with great sorrow and sadness and reached back to his place of residence in Nellore town which is 12 miles away from Rahmatatabad. While returning back from there he was thinking that Khaja Sahib's fire of anger will be cool down soon so he will try again in this matter and will submit his request to forgive him and beg for his pardon in this matter. But he was becoming affected by illness of death. So for this reason he wept and put soil of regret on his head.

Shah Abdullah Naqsbandi who was among his caliphs upon knowing the serious condition of Syed Sarwar was visited Khaja Sahib and he cried out for his assistance and began weeping there. So Khaja Sahib asked him what is the matter? And he has told him that among our group one brother is leaving this world without the wealth of *Eman* (faith). So he asked him who?. And he told him his name is Mohammed Sarwar. Upon this Khaja Sahib become silent while putting his head down for some time and after some time he lift his head and hit his sleeve of the robe on his wrist and told the following from which there was hope clearly.

He told be satisfied that "Inshallah (if Allah wills) among the slaves of great Sufi Master Khaja Bahauddin nobody will not leave this world without the wealth of *Eman* (faith) and hopelessness."

Death of Mohammed Sarwar.

When the good news was reached to Mohammed Sarwar by Shah Abdullah Naqsbandi so he was becoming great happy in this matter. So he has written letters to Khaja Sahib with a thousand thanks to him that due to Khaja Sahib's consideration for his favour and attention his bud of his garden of heart is full grown and his faith was become fresh again in this matter. After some days his soul left like fragrance of the flower with the smell of *Eman* (faith) to another world.

5. Syed Abdullah

An anthology of all good qualities Malik Khaja Kuchak and who was famous *Qutub* (highest cadre in spiritual pivot at axis) of time in Makkah has sent his younger son Syed Abdullah in the service of Khaja Sahib for his training. The boy was fulfilled his father's wish but due to proud of youth and genealogy record and due to incitement of his some Arab friends he did not let down his head before him with sincerity and humility. One day at the time of his ablution due to his good luck Khaja Sahib was found sitting near him and after his ablution Khaja Sahib put some water on his hand and on his head and then he was starting his prayer. Due to this reason the boy lost sense and understanding and he was becoming intoxicated and his mirror of *Khody* (ego) was broken. Upon his prayer Khaja Sahib went to his residence. Like flame he jumped from that place and like the shadow he followed Khajah Sahib. But the watchmen at the door closed his door and was holding his hands and stopped him to proceed into the house. So Abdullah suddenly made slogan and began groaning in the loud noise.

Khaja Sahib upon hearing the loud noise came out of the house and included him in *Tariqat* (mystic way of life) and surrendered him to Syed Mohammed Sarwar. Due to his proud and haughtiness Syed Mohammed Sarwar was very upset in this matter. He took him out from Rahmatabad into one deserted temple in Anasamduram village and started giving his attention and was trying all his spiritual powers on him. So for this reason he was gone in the condition of intoxication and he was gone in serious condition like the proximity of death. So Khaja Sahib in his heart's very high conditions like empyrean and in its goblet watched the worse condition of Syed Abdullah and suddenly left his house and sent some persons who were present there with instructions to go Anasamduram and to take back Abdullah from there urgently. As per his instruction the persons were brought him urgently from there. Mohammed Sarwar also came back from there. When he looked at Syed Mohammed Sarwar he was becoming angry and upset in this matter and told him that he was surrendered Syed Abdullah

for his training and not for his killing. Upon this he brought him from a condition of un-consciousness to consciousness due to water of murky. And after some days he has sent him back to Makkah. When Syed Abdullah reached back to Makkah and he was becoming the personality of passion there and was become *Majzub* (one lost in divine meditation) and he used to walk here and there. It is said that he used to do many miracles there.

6.

Hazrat Mohammed Qutub Khan

He was like the moon of *Irfan* (intimate knowledge of God) and his name was well known as Mohammed Qutub Khan and he was first benefitted by the light of guidance of Syed Mohammed Sarwar and afterwards for the perfection of knowledge he was included in the circle of Khaja Sahib and was obtained great status like a full moon on the 14th night. Due to Khaja Sahib's attention he was improving his status and position very faster than electricity. So he always used to be found drowned in the sea of contemplation. One day he was sitting at the height of wooden logs and became intoxicated there. Khaja Sahib was passed from there like a cloud of mercy and was entered into the mosque. But due to intoxication he could not able to recognize him or he was standing to pay him respect there. When Khaja Sahib was seeing him in the condition of intoxication then he addressed the persons who were present there that "His master (Khaja Sahib) will require 100 years to reach such a higher status like him." He was died in the year 1203 A.H. (1789 A.D.) in Shikrarpur village and he was buried there.

7.

Hazrat Shah Enayat ullah

He was a great saint of his time and he was a resident of Ujain. Due to the kind favour of Allah he was becoming a great personality of his time. He was famous and well known for fastness of attention and there was no such personality during his time. One day a Mirza Jane Jan's disciple came to Rahmatabad. On Friday he was in meditation in the courtyard of the mosque

and at that time Khaja Sahib was reciting Qatam Khajagan there and upon his end of the above recital he was standing to go into his house so at that time that person proceed further and requested him to pay his attention to him for the sake of Allah's final apostle. Upon hearing the name of Allah's final apostle his condition become changed and he was sitting there and he was instructed one of his servants to take him in the service of Shah Enayat ullah. The servant took him to Shah Enayat ullah and told him that Khaja Sahib has sent this man to you for your attention in this matter. The arrow of attention of Shah Enayat ullah was entered very fast into the heart of that person so due to this reason he was near of the death.

When Khaja Sahib come to know the condition of that person so was becoming restless and rushed to the house of Shah Enayat ullah in this matter. Upon seeing him unusual walk towards Shah Enayats' house so many persons also followed him. Khaja Sahib upon reaching Shah Enayat ullah's house watched there that the stranger was lying there in condition un-consciousness like a dead person and Shah Enayat ullah was in condition of meditation there. For the above reason Khaja Sahib was becoming upset and angry and told him that he was sent that person in his company for the sake of training purpose and not for his killing there.

Khaja Hamid uddin Yad

He was famous and well known personality of his time. He was a disciple of Shah Enayat ullah. His poetic name was Yad. He was describing his spiritual master's date of birth as *Eidul Fitar* (festivities marking the end of Ramzan) in one couplet which shows his great perfection in the poetry. In the Persian couplet the details of birth are available and upon calculation of all these numbers for the following occasions, we can get his spiritual master's date of birth as 1136 A.H.1.Day.2.Time.3. Place

8.

Hazrat Shah Wali ullah

He was well known and famous personality of his time. He was also known for his good manners and conduct. As per Khaja Sahib's saying he was perfect like his name. In his native place Azimabad (Patna) he completed

his training in all knowledges of *Zaheri* (manifest) and he was becoming famous and well known in his skill in literature. Sheikh Ahmed Sherwani In his Arabic biography book '*Nafhatul Yemen*' described him as well known and famous scholars of his time. During his youth period the grace of Allah has brought him to Khaja Sahib and upon his pledge to Khaja sahib he got many great favours of *Batani* (innermost) from him there. Khaja Sahib paid too much attention to him and he was used to listen *Hadiths* (tradition of the Allah's final apostle) from him. Due to his humility he used to talk with great respect and manners with his disciples and he used to ask them to sit on higher places and he was used to sit on at the place of foot wears. On Friday when *Imam* (leader) will start praying in the mosque then he used to arrange and put all foot wears in order and afterwards he will use to join in the prayer.

One year after the death of Khaja Sahib he was travelling to Calcutta and stayed there for some days and died there. Maulavi Mohammed Baquer Agah was described his year of death in the *poetry* (Nazim).

9.

Hazrat Shah Abul Hasan Qarbi

He was famous and well known pious personality from Vellore and his poetic name was Qarbi. He came to Rahmatabad and he was become disciple of Khaja Sahib for the completion of perfection in knowledges and up to completion of *Saluk* (mystic initiation) of Naqshibandiya he was staying in Rehmatatabad and afterwards he was obtained *Qirqa* (saintly dress) from Khaja Sahib and he was left for Vellore. My teacher Maulavi Baquer Agah in his book '*Tuhfa Ihsan Manaqib Syed Abiul Hasan*', in which he explained the details of his spiritual master and was mentioned details of his year of death in the poem.

10.

Hazrat Maulavi Shah Mohammed Rafi uddin Qandhari

In the beginning of this chapter the extract from his biography book '*Anwar Qandhar*'(1) which is submitted as follows for the sake of benediction and

blessing. After this other special details which I heard personally from his tongue of revelation or which I have got from other reliable persons will be added for the sake of my felicity.

In ‘*Anwar Qandhar*’ (Biographies of Saints of Qandhar) he wrote the following details which are as follows. *Fakir* (darvish) was born in his grandfather’s *Haveli* (manison) which is adjacent to a Qazipura street in Qandhar village on 19th Jamidal Awwal in the year 1164 A.H. (1751 A.D.) on Thursday after *Fajr* (morning) prayer. My father was a very pious person of his time and he stayed for some time in the mosque of Hazrat Maqdom Haji Sayah in *Etakaf* (retirement to mosque for continued prayer) for the desire of children there. At last Hazrat Maqdom in *Alam Roya* (dream world) gave him one plate of earth to him and gave him the good news that the boy will be born and to name him as per his name. So for this reason I would state here that my mother who was a very pious woman, worshipper, and she pledges to Sufi Order of Quaderia. Upon completion of the days of pregnancy after *Fajar* (morning) when she was busy in reading the holy Quran then this *Fakir* (darvish) was born.

As per instruction of Hazrat Haji Sayah my name was given as Ghulam Rifai and alias as Mohammed Rafi uddin. After getting some consciousness I was starting formal education with the help of my relatives and till the age of 14 years I was reached with ‘*Sharah (commentary) Mulla Jami.*’ Hazrat Maqdom Haji Sayah has given me one book in the *Alam Roya* (dream world) and instructed me for *Zikar* (remembrance of Allah) of *Yad-Dast* and for this reason I was used to busy in that *Zikar* (remembrance of Allah). So since childhood *Fakir*’s (darvish) *Nisbat* (connection) is ongoing and this *Fakir* (darvish) was greatly benefitted by his spiritualism (2).

1.Qandhar is in Maharastra state and it is taluq in Nanded district and which is located 51 miles on the western side.

2.This reference is taken from handwritten manuscript of the ‘*Anwar Qandhar*’ as per the statement of the author there is a mistake by its copyist as he was ignored the following sentence before this sentence. “*Fakir* (darvish) belongs to *Nisbat* (connection) of *Owaisia*”

As his *Nisbat*’s (connection) interpretation by dream (*tabir*) and name are

dependent on the company of Khaja Sahib. Afterwards when there was a passion which was becoming stronger in me for the learning knowledge then I have decided to travel to Aurangabad where I was becoming a student of Hazrat Maulavi Syed Fakher uddin and also some other learned persons who taught me the following books there. 1.Lower level books.2.From ‘Hashi Qadim Wa Bezav Sharif’ with its necessities and marginal notes.’

Upon study and completion of the above books I was left Aurangabad due to call from my father and I was reaching back to Qandhar. Afterwards as per augury and Hazrat Maqsum Haji Sayah’s order I was reached in the service of great learned and pious and well known personality of time Syed Khaja Rehmatullah and for a period of one year I was under practical training of *Saluk* (mystic initiate) there and I was obtained permission in the Sufi order of Quaderia and Naqshbandia and wore Khaja Sahib’s *Qirqa* (saintly dress) and on his journey reached to Hyderabad and stayed there for a period of five years for the training work of *Tariqtat* (mystic way of life) way of the large number of students.

Afterwards I went for the journey of Makkah and Madina cities. During my stay of three years there I studied the following books with the help of Mohammed bin Abdullah Maghrabi and other *Mashaiq* (learned persons) and *Muhadits* (The term *Muhaddith* refers to a specialist who profoundly knows and narrates *hadith*) who were available in the Holy Harem (grand mosque) of Makkah.1.*Sahih Sitta*. 2.*Hadith* (traditions of holy prophet) books.

He was benefitted by *Amal* (acts) and as *ashgal* (recitals) of different Sufi orders. Due to the kindness and help of Allah he returned back from there to Qandhar in the year 1190 A.H. (1776 A.D.) and I used to live there in the service of my father and relatives there. One new shrine in the name following holy personalities was

- 1.Hazrat Imam Hussain.
- 2.Hazrat Sheikh Abdul Quader Jilani.
- 3.Shah Naqshaband.

constructed by me in which I was busy in the service of *Fakirs* (darvish), poor persons and travelers. This *Fakir* (darvish) was married at the age of 14 years with the paternal uncle's daughter. (Here extract from the book of ‘*Anwar Qandhar*’ by Hazrat Shah Rafi uddin ended.)

11. Poetry of Shah Rafi uddin

Hazrat Shah Rafi uddin in his youth period was become disciple of Hazrat Qudrat ullah Baliq (1) and he used to submit his poetry work to him and used his name (2) as his poetic name. Three couplets which were written by him and but same were found in the *Divan* (collected odes of single poet) Hafiz and which are added in the Urdu version of this book (3).

1. Shah Qudrat ullah Baliq was master of Hazrat Shah Rafi uddin Qandhari and Mir Mohammed Qamar uddin Irfan. Hazrat Shah Rafi uddin Qandhari learned from him '*Divan Nasir Ali*' and '*Shoukat and Asir*'.

2. The author of '*History of Qandhar*' wrote that his poetic name was as Nataq which is not found correct.

3. In the book '*Mahbub Zhumnan Tadhkirta Aulia Deccan*' these three couplets were recorded by Abdul Jabbar Malkapuri.

4. Before reading the book '*Bahre Rahmat*', I have studied the book '*Manaqib Shujia*' compiled by Hazrat Amir ullah Faroqui in which I found these couplets and used to think about the second romantic couplet that how he was writing such type of the couplet. But upon reading the book '*Bahre Rehmat*' I was coming to know that his three couplets were found in '*Divan Hafiz*' then I could solve my query in this matter that Hazrat Shah Rafi uddin Qandhari wanted to write some couplets in the style of Hafiz Shirazi . In this matter I would like to mention here that after some period of time in Hyderabad some holy personalities followed the style of famous Urdu poet Daghlavi in their poetry works.

12. Hazrat Shah Rafi uddin's prose works

In his prose writing there is too much attraction to its readers and for this reason they find much interest in it. He used to write a literary style of Mir Ghulam Ali Azad Bilgiram because Mir Ghulam Ali Azad was very much

closed with him and have humble (2) relation with him. For this reason he was used to be in his company and used to visit gardens in Aurangabad with him for a period of 20 days. In this way Maulavi Sahib used to follow the company of his master like prophet Mosa (peace be upon him) used to follow the company of Qizer (name of a prophet immortalized by fountain of life). In those days he got many chances to live in the company of Mir Ghulam Ali Azad so Hazrat Shah Rafi uddin was following the style of Mir Ghulam Ali Azad in this matter.

13.

An event of pledge of Shah Rafi uddin

Maulavi Sahib used to say that upon coming into the service of Khaja Sahib on the second day he told him that he will write one letter to Mohammed Ali Khan Bahadur Wala Jah so he should take it to him and he will behave well with him. Upon hearing this I was becoming very sad and was requested him that wealth and sources of income which were left by his ancestors are there which are more than his requirements. I think all of them as illegal for me. Due to guidance and indication of the soul of Haji Mohammed Sayah's for the training of *Batani* (innermost) he was there at his shrine in this matter. Upon hearing my request Khaja Sahib began weeping and he said God bless you. Now a days people come there to pledge to him and among them some of them need my recommendation and some of them need my permission to practice a spell to get control and alchemy as they know well that *Fakir* (darvish) know these things.

Then Khaja Sahib taught me method of *Dogana* (two Rakats = two sets of standing, genuflexion and prostration in prayer) of Allah's final apostle and he was given his permission to me in this matter and he was instructed me as follows "When you will act during the night then remember all events of the night and inform me the details in the next morning." The details of his dream are available in his '*Magazine Naqshibandia*' (1) which was compiled by him and the details of extracts are as follows.

"Upon performing the method of *Dogana* (two Rakats = two sets of standing, genuflexion and prostration in prayer) he saw in the dream that he

was standing in great desert lonely there. One dangerous and very big black person was coming towards him so for this reason he was very upset and afraid in this matter. Suddenly there came a large number of army personnel there and they started killing that person with swords and sticks and cut him into pieces. So he asked from where this army came over there.? It was told that it is advancing guard of Allah's final apostle and Allah's final apostle is also coming there. So for this reason he was very happy in this matter and stood at the side of holy army.

1.The 'Magazine Naqshibandia' was compiled by Shah Raif uddin in which the details and method of performance of *Dogana* (two Bakats = two sets of standing, genuflexion and prostration in prayer) of Allah's final apostle is mentioned which is as follows.

To keep fast on Thursday and open the breakfast with *Khir* (rice pudding). To have bath after *Eisha* (night) prayer and wear the clean dress and apply scent on the dress and burn the *Bukhoor* (or Bakhoor is the Arabic name given to scented bricks or a blend of natural traditional ingredients, mainly wood chips (Oudh the Arabic name for Agarwood/Aloeswood) soaked in fragrant oils and mixed with other natural ingredients (resin, ambergris, musk, sandalwood , essential oils and others). And pray *Dogana* (two Rakats = two sets of standing, genuflexion and prostration in prayer) in clean and in the empty room as per following method.

Neyaat (To repeat formula for the opening of the prayer).

To recite the following.

Nawayut an usli allah tala rakatain salatal as-rar mohammadia mutawahan ela jehatal kaba sharif allah akbar.

In first *Rakat* (one sets of standing , genuflexion and prostration in prayer) after *Sana* (eulogy) to recite *Sura Fateha* (opening verse in the Quran) and after this to recite 1000 times "*La ilaha illallah .*" (There is no God but Allah.). In second *Rakat* (one sets of standing, genuflexion and prostration in prayer) after *Sura Fateha* (opening verse in Quran) to recite 1000 times "*Mohammed-ur-rasul-ul-lah.*" (Mohammed is Allah's Messenger.) and finish it and recite *sura Fateha* on the soul of Allah's last prophet for *Eswal*

Thawab (for the conveying reward of virtuous deed) of fasting and prayer to Allah's last prophet and in the prostration and repeat the following the sentence and to go and sleep.

“ I have got hold of Astana (mausoleum) of Your Honor and will not leave it until my desire and wish will not be fulfilled.

Different kinds of holy personalities in large numbers were coming there. Suddenly holy conveyance of Allah's final apostle arrived there. The prophet was sitting there on the throne and the persons were holding the throne from the four sides. When the throne came near to him then he urgently conveyed his Salam and was busy in too much humility and meekness. The Allah's final apostle while smiling looked upon him and ordered one person who was standing near to take him to Hazrat Abdul Khaliq Ghajidwani and upon saying this the throne of Allah's final apostle was going away from there. He left that place along with that person to see Abdul Khaliq Ghajidwani and reached in a beautiful garden and its great description and condition could not be possible in the words and in the writings. In that garden and in its center place there was one well decorated platform was there on which Sheikh Abdul Khaliq Ghajidwani was sitting there and around him some other persons were there in condition of meditation.

He have remembered his face very well and his color is red and his white beard , his medium height and round face and he was in a white dress and due to his light of *Batini* (innermost) he was looking like the shining sun. The person who brought him there told him that Allah's final apostle has sent this person to you. Abdul Khaliq Ghajidwani paid attention towards him and asked him to come before him. When *Fakir* (darvesh) reached near the circle of the persons who were in condition of meditation and with very great fondness he put his head on his foot. Hazrat Abdul Khaliq was very kind to him and lift his head from his foot due to his kind favour and attention and he said something to him for which there is no permission from him in this matter.

Upon waking up from the dream he have told the details of this dream to his spiritual master and Khaja Sahib told him that “ You will get complete

favour in the Sufi Order of Naqshibandia and you will get great status and position in this matter as per the order of Allah's last prophet there is full attention to you by the chief of the Sufi order of Naqshibandia .”

After this great good news due to sake of above *Dogana* (two Rakats = two sets of standing, genuflexion and prostration in prayer) I have got many times honour of sighting of the Allah's final apostle and its description and details are very lengthy. So for the sake of gratitude and thanks the above details of description are enough in this matter.”

14.

The education period of Shah Rafi uddin

Maulavi Syed Mohammed who was a disciple of Maulavi Khair uddin (1) Surti and who was also a student of Maulavi Faker uddin Magfur Aurangabadi mentioned that from many persons in Aurangabad it was heard that Maulavi Shah Mohammed Rafi uddin used to spend throughout the night in the mausoleum of Begum (2) in lamentation there and they are available indication of tears of his eyes on the earth.

15.

Statement of Sheikh Ahmed trustee of relics in Nanded

Sheikh Ahmed who was the old pious personality of Nanded village and he was a trustee of relics there said that he was seen Maulavi Raif uddin in

1. Maulavi Khair uddin Surti who was a disciple of Moulana Fakher uddin Aurangabadi. He was famous Muhadith (The term *Muhaddith* refers to a specialist who profoundly knows and narrates *hadith*) and *Fakhia* (Muslim jurist) and preacher from the Naqshbandia Sufi order. He obtained a certificate in the *Hadith* (tradition of the Holy Prophet) from many learned persons and his shrine in Surat. He was used to busy in the service of Hajj pilgrims and *Fakirs* (Darvish). All rulers of the Deccan used to respect him greatly. The people of Makkah and Madina used to call him as '*Khair*

Duniya Wa Aldin' (good for the world and hereafter) and he left this world in the year 1200 A.H. (1786 A.D.).

1. The author wrote '*Roudah Begum*', so it may be wife of Aurganzeb Almagir and the mausoleum of Rabia Durrani who was the mother of the prince Mouzam. Prince Mouzam was constructed her mother's mausoleum on the model of Taj Mahal in the year 1070 A.H. (1660 A.D.) and it is known as a Bi Bi's mausoleum.

in his childhood period and he found there was light of greatness on his face. So slowly its news of his piousness spread. Since that time I have become his devotee and followed him like the shadow and was entered into his service. In the beginning he was used to live mostly in deserts, mountains and in jungle areas. Some time it was used to happen that there was starvation for three days. Due to this reason his servants due to weakness and hunger were becoming restless and will fall on the ground. But in that condition Hazrat Shah Rafi uddin used to tell them for patience as Allah who is sustainer and will help them in this matter. Also it will happen that suddenly there will arrive many fine and delicious food trays from the houses of the persons.

16.

Blessing on the food items

Syed Mohi uddin who was *Mashaiq* (learned person) of Hyderabad and he was his disciple. He used to say that in the beginning in his house it will be happen that there will be nothing available in the house except 750 kilograms of grams or 750 kilograms of flour. If 20 travelers will arrive at the house then with the disciples and all of them used to eat some quantity of grams or as per the total number of guests and disciples they used to prepare dough balls from the flour and from the dough balls they used to prepare small breads which are known as *Kulcha* (buns) and which were used to be present there before every person. If at that time some more number of guests will come there then they used to collect all prepared dough balls and again new dough balls are prepared upon its kneading as

per total number of persons present there and small breads which are known as *Kulcha* (bun) were used to prepare in the kitchen in the fireplace and one piece of *Kulcha* (bun) will be presented before every person.

17.

Shah Raif uddin Qandhair's visit style of patients

He's one more disciple of Sheikh Madar who was from children of Imam Fakher uddin Razi and also he was related to him. He was much interested in the things which are as follows.

1. *Qinat* (contentment).
2. Piety.
3. Advice.
4. Attornment of skill.
5. Mystical exercise.

He stated that Maulavi Sahib's daily schedule was that whenever he used to visit any patient and upon his observation if he would say that "There should be no delay in the matter of the cure and Allah is healer." Surely he will be recovered from the illness. Then in that case after some days the patient will be recovered soon. If he will silently then the patient will leave for the another world.

Death of son of Shah Rafi uddin

When his eldest son Mohammed Najam uddin was becoming ill so when he saw him and he was called Sheikh Madar and was advised him that upon his death to bury him in a place as per his instruction and do not intimate the death news of his son to him. Upon saying the above instruction he went to Aurangabad for the visit of holy places. The boy was died after some days and he was buried in the place as per his advised given by him. So I have not informed him about the above sad news. After six months of the above event Shah Rafi uddin's wife wrote letters to him by post for her visit to Aurangabad and he has replied her from Aurangabad that if she will come there and if she will not mourn for the death of her son so in such case she

should come there otherwise she should not visit him and she should not come there. She went to Aurangabad and as per instructions of Maulavi Sahib she never brought her son's name on her tongue. After her stay for a period of some days in Auranagabad he has sent her wife to Qandhar and he was gone to Rahamatabad. After visiting the mausoleum of Khaja Sahib he went back to Nanded village and he was settled down there.

18.

Sincerity and humility of Shah Rafi uddin

Maulavi Sahib never spoke un-necessarily talking and never used exaggeration. Due to his humility he was used to standing to respect all persons. In his talking he used such words of respect to addressed persons that which will be more than their status. Shah Rafi uddin used to sit and eat with the unclean persons without any difficulty and problem as a matter of fact upon look of such persons one should run away to long distance due to their uncleanliness. In Rehmatabad *Fakir* (Darvish) was seen by his eyes that he was given permission to the persons to eat on the dinning cloth but he sits and eat with one person who was called as Mohammed Akber who was very unclean person and at that time of his eating unclean nose water was used to falling into his plate. But that person used to eat the food with so much interest in this matter and nobody was not seen clean dress on his body.

19.

Daily routine of Hazrat Shah Rafi uddin

Maulavi Sahib used to live always in ablution and after every ablution he used to pray two *Rakats* (two sets of standing, genuflexion and prostration in prayer) for the thanks of Tahiyat Wazu (the prayer of greeting the mosque). After *Tahjud* (supererogatory early morning) prayer he used to be in meditation until *Fajr* (morning) prayer. Also after *Fajr* (morning) prayer till *Ishrah* (supererogatory mid morning) prayer he used to keep close his eyes and pay attention towards Allah. Then he will leave the

mosque and went to the house and there he used to described the details and events of holy personalities till the first part of the old system of time there and then he used to eat food and take rest for some time. He used to go to the mosque for his *Zuhar* (afternoon) prayer in its beginning time and he used to stay there till *Eisha* (night) prayer.

After *Eisha* (night) prayer he was used to come back to the house and used to have his dinner with some persons. Regarding *Duwami Maraqba* (permanent meditation) as per lineage of holy Sufi Master of Naqsbandia which we have heard in this matter and we have seen this in the personality of Maulavi Sahib. Nobody has not seen him never dis-connected with his relatives. His holy face was used to shine with the light of *Batani* (innermost) like the sun. Many times to check on this matter I have tried this but I could not look at him as per my heart's covent. Other persons have also said the above thing in this matter. In the beginning there was too much engrossed with him so for this reason he will stand in mosque to go for circumambulation of the grave of Khaja Sahib and will forget the door of the mausoleum and went to the other side. Sometimes while lifting his head from the knee and used to pray in the north direction and upon knowing the wrong direction of prayer he will use to repeat his prayer.

20.

His meeting with Khair uddin in Surat port

Maulavi Sahib used to say that during his journey of Hajj he used to meet Maulavi Khair uddin Sahib in Surat port town. Whenever he visited his house he used to clean his house with hands and at that time he used to request him to give him the broom but he will not give the same to him and he was used to tell him that he is his honourable guest and service of guest is *Wajib* (obligation) for the host and it is not the duty of the guest. After the completion of formalities of guest work he was introduced his disciples to me and told me that due to his old age he is not able to train them. So it is swearing for you so you can ask them if there will any mistake in my religious instruction so then give them religious instruction in this matter.

Due to helplessness as per his instruction I have inquired into this matter and found that as a matter of fact he was delayed and not adopted

precedence in the teaching of *Saluk* (mystic initiation). From that day there was came an idea into my mind to write a book about teaching and training of *Saluk* (mystic initiation) and due to Allah's help and due to the instruction and the kindness of the heavenly soul of Allah's final apostle my desire which I had with me and which was fulfilled. In the book '*Samriat Makkah*' in which Maulavi Sahib was mentioned this event in details which is as follows. The reason for writing the book '*Samriat Makkah*'. There was some good news which the *Fakir* (darvesh) got in the dream world in Makkah during Friday night. I have seen one book and one writing case which was coming out from the wall of the Holy Ka'aba in Makkah.



The Ka'aba.

The Ka'aba (literally "the cube" in Arabic) is an ancient stone structure that was built and re-built by prophets as a house of monotheistic worship in Makkah. So I have collected the same with great happiness from there. At that time one pious person called and told me that "This book and writing case was awarded to him by the Allah's final apostle so congratulation in this matter."

21.

Shah Raif uddin thinks consolation of the persons as great worship

He used to think humility and the consolation of afflicted persons is better than all worships. He never hurt feelings of the any younger or older persons. For this reason there was too much increase of his disciples. Who ever request him to pledge him then like (1) Syed Adam Banuri he used to included him in his circle and show him the right path of Allah. If among them who ever show his unshakable resolute then he will help him slowly to reach the final destination. But some unintelligent (2), malice, cunning and

forger persons without checking facts and search they fell in the drain of

1.It is known that there were a large number of disciples of Syed Adam Banuri and their number were more than many Lakhs (one Lakh = 100,000) persons. He used to include his every student in his circle and in this matter he leaves the thing with Allah that whether that person is eligible or not.?

2.This refers to Azamul Umra Arstu Jah who did not like Shah Sahib's stay in Hyderabad due to the large number of his disciples.

objections and so they will make taunting remarks in this matter. Here the compiler of this book has added two couplets in Arabic and its translation is as follows.“ The misled people say that Allah is having his children and they also say that Allah's prophet was a *Kahan* (soothsayer) so when there is no escape of Allah and his final apostle from the tongue of the mankind so in this matter what is the position of the compiler of the book.? ”

It is a very important thing to note that there were a large number of disciples of Hazrat Khaja Baha uddin and Hazrat Khaja Moin uddin. But many among them could not able to reach the status and position of saintliness. Because there are two meanings of *Hidyat* (guidance) which are as follows.1. To show the way. 2. To take towards the destination. For the guidance there is instruction in the Quran that “*We have shown the right path to the people of Thamud but they have not followed guidance but they have followed the blindness.*”

Among his disciples like following two persons many more were becoming perfect and become well known and famous.1. Owaise Sahib.2. Sadu Baba.

22.

Method of attention of the disciples

Hazrat Maulavi in his beginning period when he used to intend to perform meditation then he used to ask his disciples to sit in front of him and used to favour them with his attention and then try to remove their intoxication of

the world. In the last period of his life he was stopped continuation his work of attention suddenly. If somebody will request in this matter then he used to hand over such person to Sheikh Madar. But in it also I have watched his favour of his company more than before. Because if hundred persons will sit in his meetings then they will divert their attention towards Allah and will disconnect from an unrelated person completely. *Fakir* (darvesh) tried his best to know in this matter day and night to find the real secret in this matter.? But due to the huge crowd of persons who used to come there to meet Maulavi Sahib from neighbouring areas so I could not get the information from him in this matter.

When Maulavi Shah Rafi uddin left Rahmatabad for his journey *Fakir* (darvesh) was also accompanied with him up to some destinations. One day on the way upon getting the chance to talk with him then I have asked him about my doubt in this matter which is as follows. “Sir, why Khaja Sahib was stopped method of attention during his last days of his life. So this slave tried his best to solve this secret and thought too much but could not able to know the reason in this matter.” Upon this Maulavi Sahib told me with smiling that for *Salik* (Arabic: سَالِك), a *Murid* is an initiate into the mystic philosophy of Sufism) there are two places are there which are as follows. 1. *Talwin* (staining power). 2. *Tamkin* (dignity). And Khaja Sahib was there on the above second stage of *Tamkin* (dignity) during the last period of life.

23.

The compiler of this book's personal event

One day he was sitting in the mausoleum of Khaja Sahib on the western side in a position that his backside was towards the direction of the *Qiblah* (direction in which Muslims turn in prayer) and he was facing towards his grave side. At that time there was one condition on me and suddenly Maulavi Sahib came there very fast so that I can raise my head. Upon raising my head when I saw Mavlavi Sahib and I suddenly stood there and after some time he was sitting there and asked me to sit there. Then he said there was one person who was a perfect one. One day his disciple was busy in condition of meditation in the divine light.

When Sheikh saw him in that condition then he took out his sandal from his feet and started to give a beating on his head. The disciple took out his head from the garment and started with the cry of pain and told alas I was in the best mode of great pleasure. *Murshid* (master) told I beat him for this reason only. As *Salik* (Arabic: سَالِك), a *Murid* is an initiate into the mystic philosophy of Sufism) should be away from the such condition as well he should ignore the following things which will not able them to reach the final destination.

2. *Wajd* (ecstasy) 3. *Tarab* (joyfulness).

24.

An event of marriage of Shah Rafi uddin's daughter

At the time of marriage of the elder daughter of Shah Rafi uddin one person came there while wearing a cap and goderi (rag dress) of Sufi person for the sake of joke purpose and met Shah Sahib and in Sufi style he rise slogan of '*Ishaq Allah*'. When he heard this he suddenly by his tongue of *ilham* (revelation) told that "Oh : Allah to make this false person as true as this joker was copied the true persons." So for this reason that person was entered in condition of crying due to pain for three days and nights and all other persons who were coming over there to attend the marriage were gone in a condition of intoxication.

Even Maulavi Sahib could not leave the place except for prayers and nature calls so he left his place and came back there. The cooks were also on condition of intoxication so for this reason they mixed curry in the rice and rice with the curry. When this news slowly reached to the ruler of Qandhar. So he wanted to finish the condition by help of sending couriers in this matter. But his minister who wise Muslim opposed his idea and told him to ignore his idea otherwise he will face grave consequences in this matter. On the fourth day all were coming back in their normal condition but the joker person who became mad and he left towards the mountains and jungle areas and he began wandering and travelling across the desert.

25.

An event of Shah Rafi uddin's disciple Sa'du Baba

Once there was a severe condition of starvation which was prevailed around neighbouring areas of Qandhar so for this reason the persons of that place requested Maulavi Sahib's disciple Sa'du Baba for his prayer for the rainfall. He tried his best to escape in this matter. But the people did not accept his attitude in this matter and they did not spare him. So due to helplessness he went into the courtyard of *Eidgah* (Place of festival prayers) and he stood there on his one foot and spread his hands in supplication for rains in this matter. When Maulavi Sahib heard about this matter he went immediately to see him and told him that it is not suitable for *Fakirs* (darvesh) to interfere in the matters of *Qader* (fate) and so for this reason whatever as per the will of Allah will be happen.

Sa'du Baba told him as now this slave determined in his heart that till there will be no rain fall he will not sit and not leave the place. Upon hearing this Maulavi Sahib also raised his hands for the rainfall. After some short time It so happened that there heavy clouds were coming there and it rained heavily and streets of Qandhar were become like rivers and brooks. Afterwards Maulavi Sahib and Sa'du Baba reached back to their houses. All Muslim men and women visited him and touched his foot with great respect and honour and Hindus spread over mix powder of rose on him.

26.

Death of Maulavi Shah Rafi uddin

Malavi shah Rafi uddin left this world on 16th Rajab in the year 1241 A.D. (1828 A.D.) in Qandhar. The compiler of this book has mentioned his date of death in the poetry.

The End.

